THE JAPAN MAGAZINE

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Contents for April, 1913

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HIS EXCELLENCY THE CHINESE AMBASSADOR IN TOKYO

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THE JAPAN MAGAZINE

VOLUME THREE APRIL, 1913 NUMBER TWELVE

THE CHINESE LEGATION IN TOKYO

By "J"

THE beginning of relations between Japan and China must be placed far back in the mists of prehistoric time; for they are the relations of parent to child, and are as old as those of Britain with her ancestral shores across the Oceanus Germanicus. As from time immemorial the continental tribes have been coming and going between Britain and the mainland, so indeed has it been between China and the sunrise archipelago. Japan, like Britain, was born of continental parentage; and as the Normans came in and welded the diverging tribes and clans of Britain, so did the Yamato for Nippon, forming one Empire under the first ruler, Jimmu Tenno. It is probable that the Yamato came from China through Korea; and though at first a mixture of Mongoloid and Aryan races, they so assimilated with the various races of the archipelago as to form a new race no longer Aryan or Mongoloid, but Japanese. A close study of the Japanese mind, however, reveals a closer relation to the Aryan than to the Mongol, though the latter tendency has to some extent neutralized the Aryan capacity for universal appeal. Still the intellectual superiority of the Japanese to all other orientals indicates a predominance of Aryan blood. Inasmuch as the English of to-day are Teutons but not Germans, so the Japanese are Aryan but not Mongoloid. Having come from the continent of East Asia the Yamato must have continued to preserve a memory of their ancestral shores and to maintain some degree of relationship, whether friendly or otherwise.

The first historic mention of intercourse between Japan and China is in the reign of the Emperor Suinin, 40 A. D., when there is evidence of a considerable degree of commercial intercourse between Tsukushi, now Kyushu, and the mainland of China. Kyushu being among the

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earlier of the Yamato settlements, attained earlier to social development and commercial progress, and it naturally enjoyed a growing trade with the fatherland for some years before the less advanced regions of the Empire. The Han dynasty of China did all in its power to encourage such intercourse. How far it went, or what were the items of exchange, there is, of course, no means of ascertaining; for it was prior to the introduction of written characters into Japan, and no written record remains, save perhaps in Chinese annals. At this period there appears to have been no formal diplomatic intercourse between the two countries. Socially as well as commercially and industrially, however, relations between the two peoples were of supreme importance; for it was during the later past of this early period that Chinese writing was first introduced into Japan, and the Confucian classics began to have that tremendous influence that they continued to exercise for centuries on Japanese civilization.

It is believed that somewhere about the time of the Emperor Ojin (270–312 A. D.) a statesman from Korea brought two horses as a present to the Emperor of Japan. This envoy, whose name was Atogi, taught some of the Japanese courtiers how to write in Chinese characters. The Emperor Ojin was so pleased with this that he besought the stranger to remain at Court and teach the young Prince Imperial the lore of China; but being unable to remain, the envoy departed and sent over a celebrated Chinese scholar named Wani, who reached Japan about the year 285. The sincerity of Wani's interest in things Japanese may be inferred from the fact that he became a marvel in the command of fluent Japanese, and an adept in the poetry of the country. This scholar brought with him a great many Chinese books, and was the means of exercising a wide influence on the life and thought of his time. So widely did Chinese learning henceforth prevail that the Emperor Ri-Tsiu (493) was able to issue an order to have all important events recorded in writing and a report presented to the Court regularly. In 552 Korean professors of medicine, astronomy, astrology and mathematics were invited to Japan; and ten years later the famous scholar, Tsiso-o, arrived with 164 volumes of Chinese classics and the first instruments of music that Japan had seen. And so in this way for nearly a thousand years the relations between Japan and China were as those between teacher and pupil, until Chinese learning took hold upon and profoundly influenced the mind of all Japan, and Confucianism moulded the national ethics and philosophy.

Even still more important was the missionary influence of China, whereby Japan became acquainted with Buddhism, which, uniting with the native Shinto, did so much to produce that peculiar quality of mind known as Yamato damashii. In 552 a stature of Buddha and some Buddhist relics came over from Korea; but later on the religious stream issued direct from China and continued unbroken for centuries. During the long periods of political and social upheaval marking the mediaeval days of China the great missionary teachers often found peace in Japan, though in later times Japan herself fell into the hands of the military.

The measure of early intercourse between Japan and China will more

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clearly appear if it be borne in mind that from the 6th century onward there were close diplomatic relations obtaining between the two nations. This first began about 607 under the Empress Suiko, and reached its highest period of development under the Premier Ono-Imoko and the Empress Kotoku. During this period the two countries constantly exchanged embassies, and the Japanese made a thorough study and mastery of the classics of China. This learning was greatly promoted by the students and other scholars that accompanied the Japanese embassies to China, and afterwards returned to become the instructors of their own countrymen. It was in fact a time when Japan assumed the same attitude toward China as she does to-day toward Europe and America, despatching students from year to year to make investigation and to familiarize themselves with foreign learning. All through the 7th and 8th centuries Japan appears to have been completely under the spell of things Chinese. The national justiciary and judicature, the principal forms of government, the social life and customs, in fact almost everything, was modelled after China, Chinese classics and Confucianism formed the moral and mental good of the whole nation. After the establishment of ministerial departments on Chinese lines in 649, there was also set up an academy where the young intellectuals of Nippon sat under celebrated professors from China. From this institution of learning scholars went forth to every part of the Empire; and nothing but Chinese was taught. True, it was a time when China had something worth giving to Japan; for it was a period of high development in Chinese art, science and literature, and Japan was anxious to welcome all that the great Tan dynasty could afford her. Under the impetus of such inspiration and advantage Japan now produced a literature of her own; and we have such books as the *Kojiki* and the *Nihon-koki*, but poetical anthologies like the *Mannyo-shu* and the *Kokinshu*.

The ambassadors sent by Japan to the Chinese capital at this time were men of the highest renown; and the retinue that accompanied them, often numbering as many as 300 persons, comprising scholars, students and statesmen, created a profound impression in China. Possibly it was during this period of intimate intercourse that China received those exaggerated impressions of Japan as a land of wealth, with palaces of gold, which she imparted to Marco Polo later, and which he carried back to Europe, leading Columbus to set out in search of a new route to the east and the sunrise land of fabled wealth. Under the impetus of these expensive embassies Chinese civilization was in time transferred *holus-bo'us* to Japan. In the reign of the Emperor Uda we find the embassies to China setting out from Mitsusaki in Naniwa, now Osaka, going by way of Hakata, and following one of two routes, either through Korea or by the Yangtsze up to the Chinese capital then at Hankow. On one of these missions the ambassdor was the famous Sugawara Michizane, with Kino Haseo, a man scarcely less noted, as his second in rank. After his return, the great ambassador advised the discontinuance of the embassies to China, chiefly on the score of expense, as Japan was at that time suffering from financial depression; and also on account of the disordered political conditions obtaining in China.

Consequently from the 10th century onward for a considerable period a change is noticeable in relations between Japan and China. The Japanese, having so long imitated the Chinese, now first began to show signs of independence. Their language itself had undergone a marvellous development under the inspiration of literature and art; and we now see them slipping away from the thraldom of Chinese writing and developing a system of their own in

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combination with Chinese. Chinese affairs, too, did not induce a close association with Japan. The disordered state of the country did not improve, but finally culminated in the historic Mongol invasion led by the famous Genghis Khan. The warlike condition of China seems to have spread like contageon into Japan, and the latter too had her dark age, ages of blood and destruction. Strange that through this black martial cloud that now brooded over the continent and the islands of the Far East, shone the sun of religion; for this was a time of occidental missionary enterprise in the Far East. The 12th and 13th centuries saw the clash of mighty clans and an awful struggle for the mastery in Japan. First the conflict between the Heiki and the Genji, and then between the various *daimyo* till Hideyoshi won the day. In China conditions were scarcely less peaceful till the Mongols vanquished all before them. Into this unsettled state came the missionaries from the west, most of them during the 13th century, to China, when men like John of Corvina and William of Rusbruck, brought the learning, science and art of Europe, as well as the Christian religion, to the Mongol Court of China, and missionary enterprise seemed to make remarkable progress. There was at this time too a considerable degree of commercial intercourse between China and Europe, of which no doubt Japan was jealous, leading her to welcome the first Europeans, including the missionaries. By far the most distinct and notable evidence of the importance and frequency of European trade with China is to be found in the commercial handbook of a clerk named Balducci Peglotti, in the great Florentine house of Bardi, containing instrutions for Italian merchants proceeding to China; from which it seems that the route then taken was by way of Azov, Astrakhan, Khiva, along the Jaxartes, Amalik, Kansu, Hanchow and Pekin. The discovery of the sea route to India by Vasco de Gama, changed the tradal course to the Far East, and Japan came in for her share of European trade, as well as for missionary propaganda.

But in China the degenerate descendants of Genghis Khan could not prevent the nation from tottering to its fall, and all hope now centered in the great Kublai Khan, who not only exercised sway over the most of Asia, even to the borders of Europe, but included Japan in his scheme of world conquest. Despatching envoys to demand tribute of Japan, they were refused a hearing by the Ashikaga shoguns. Whereupon the Mongol chieftain set out for the shores of Nippon with a formidable armada, not only well manned by sailors but armed with over 100,000 troops. But they were bravely repulsed by the Navy of Japan; and in the midst of their rout and confusion a fierce tempest arose, driving them upon the rocky coast and completing their ruin. Thus perished the armada of the east, as did the armada of the west in the same dark age. For this insult the Japanese never quite forgave China, and during successive years the coast of China became subject to the ravages of Japanese pirates, made up chiefly of *ronin* left masterless by the constant internecine strife of the period. The Chinese authorities protested against these acts of depredation, but the shogun of the day appeared helpless to control the *ronin*, or prevent their acts of piracy.

Things came to climax in 1587 when Hideyoshi despatched a fleet to Korea to overrun the country with armies and to humble China also. But reinforcements from China poured into Korea, however, and proved more than a match for the veterans of the *Taiko*, while a Chinese fleet cut off the Japanese retreat by sea. The latter sent an embassy to Pekin to sue for peace, and terms were arranged; but the peace was of short duration; for a Chinese embassy, sent to Japan, approached Hideyoshi as the Emperor of the country, an act which seemed to him such a display of ignorance and discourtesy that he threw the letter of the Chinese ruler on the ground, and swore he would never rest till he had taught the Mongols the difference. An expedition was again despatched to Korea, and was making successful headway against all opposition

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when Hideyoshi died and the invasion was called off.

The Tokugawa shoguns ever displayed a conciliatory spirit toward China and did all they could to maintain tradal relations with that country, even after all other foreigners were prohibited from trading along the coasts of Japan. In 1610 a Chinese merchant ship entered the harbour of Nagasaki, when Ieyasu at once sent a messenger to welcome the stranger and to try to induce the Chinese to maintain regular commercial intercourse with Japan. A treaty was also proposed with the Ming dynasty. Nothing seems to have come of these friendly approaches, except that Chinese ships continued to trade with Japan all through the period of restriction, when the Dutch were the only other foreigners allowed to approach the shores of Nippon. It is not without interest to note that most of the Chinese traders of the time came to Japan from Nanking; and consequently the name by which they became known throughout Japan was the *nankin*, a name still used to some extent among the Japanese. For example the common bed-bug is called *nankin-mushi*, or the pestivorous insect from Nanking, which indicates the native opinion as to its origin. And peanuts are known as *nankin-mame*, or Nanking bean. All of which in common parlance means simply Chinese insect and Chinese bean. In fact there are few things, good or bad, that have not come to Japan from China. Japanese customs, social, domestic, industrial and otherwise; Japanese art, architecture, music, writing, morals, ethics, are all chiefly of Chinese extraction. There are as many Chinese words used in Japanese speech as there are Latin and Greek words in English speech. We have such words as *andon*, (bedroom light.) *Chochin*, (lantern) and *kinton*, a kind of food. Religiously China has had perhaps a greater influence upon Japan than in any other way. The Chinese way of reckoning and regarding time prevailed in Japan up until the adoption of the western calendar. Even such personal and private festivals as the Boys' matsuri on the 5th of May, and the Chrysanthemum festival on the 9th of November are purely Chinese in origin. In fact to undertake to describe how far Japan has been indebted to China would be to write a history of Japan, and that is clearly impossible in the space at our disposal.

Coming nearer to modern times we find relations between Japan and China no less interesting than through the long and chequered past; for every year sees some more interesting development; and the end is not yet. When Japan began to negotiate with western powers in the early sixties of the last century, China was accorded a similar favour, and a commercial treaty was arranged and signed in 1869. In 1872 Lieutenant-General Ida Yuzuru was sent to China as Japanese consul; and China sent a consul to Japan in 1877. In that year the aborigines of Formosa gave trouble by massacring Japanese seamen wrecked on the island; and China, when appealed to for redress, denied all responsibility for the acts of the savages. As it was not the first outrage of the kind committed against helpless Japanese castaways, the Japanese authorities could not overlook it, and sent troops to punish the offenders. Thereupon the Chinese Government requested Japan to evacuate the island as it was Chinese territory, a claim not made when China was asked to redress the grievance. Count Okubo was despatched to Pekin to interview the Chinese government on the matter; and although he found the process of negotiation extremely difficult, with the timely assistance of the British minister, he was able to reach a satisfactory settlement. Subsequently relations between Japan and China continued unruffled until China interfered with Japanese affairs in Korea in 1894, resulting in a rupture of relations; and in the ensuing conflict the Chinese army and navy were worsted and China was obliged to cede Formosa and the Pescadores to Japan, as well as pay a heavy indemnity. The peace then concluded between Prince Ito and Li-Hung-Chang at Shimonoseki, when the latter was wounded by a Japanese fanatic, has since continued, though the war between Japan and Russia involved Japan's occupation of the Chinese ter-

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ritory formerly held by Russia. Japanese relations are now governed by what is known as the treaty of Pekin, regulating the status of Japan in China. In leasing the Liaotung peninsula and the South Manchuria Railway zone Japan has been brought into still closer contact with China; but as all Japanese enterprise in that territory is as much for the development of China as for the benefit of Japan, relations should be no less cordial than hitherto.

During the recent revolution in China the government and people of Japan naturally took an intense interest, nor has the interest slackened during those intervening days pending recognition of the new republic. While the revolutionary struggle was at its height not a few Japanese citizens were so sympathetic with the nation's desire for freedom from he oppression of benighted rule, that they went over to help the revolutionists by advice and otherwise. The Japanese government naturally maintained perfect neutrality; and now stands ready to act in harmony with other great powers in regard to recognizing the new régime in China. Commercially Japanese relations with China are growing yearly more intimate and important; and China is now perhaps the best customer of Japan. A large number of Chinese students are to be found seeking an education in Japanese schools and colleges, and the Chinese language is taught in all the higher institutions of learning in Japan. Leaders of Japanese opinion appear convinced of the duty of doing everything possible to promote good feeling between the two kindred peoples of the orient, and do not hesitate to declare that Japan and China must stand or fall together.

THE GINZA

West to East the wide street flows
From the new to the old Japan.
It follows the path where the sunshine glows
Whence the city spreads like a fan.

It leads the way to the temple gate
Where the caged red gods sit high:—
Lords of Thunder and Wind who wait
To spell good luck to the passers-by!

Don C. Seitz.

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1. MR. S. Y. HSU, FIRST SECRETARY OF THE CHINESE EMBASSY IN TOKYO
2. MR. LIU CHUNG-CHEH, SECOND SECRETARY

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HIS EXCELLENCY, CAPTAIN LARZ ANDERSON, AMERICAN AMBASSADOR IN TOKYO

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THE NEW AMERICAN AMBASSADOR TO JAPAN

By "J"

IN sending to the Embassy in Tokyo Captain and Mrs. Larz Anderson America well maintains her traditional practice of appointing to the more important foreign embassies only her most cultured and courteous citizens. The new American Ambassador to Japan well represents that type of man to which the great republic owes the position it occupies among the favoured nations of the modern world; a man whose breed and bearing leave no room for confounding democracy with mediocrity, and who though wealthy beyond the dreams of avarice, yet stands for a manly disposition to serve and be of use to his country and to the world. In him we behold one born to a life of ease, yet deliberately choosing a life of sacrifice and service. Such are men that have made America what she is.

Captain Anderson combines in his disposition and attainments most of the special qualifications assential to a successful representative of his country at a foreign capital. Not only has he scholarship and wide knowledge of the world, but an intimate acquaintance with men and things, accompanied by an unusual degree of divine commonsense. And in these qualifications of tact and affability, as well as a high degree of culture, the new Ambassador is ably seconded by Mrs. Anderson, a no unimportant consideration in a country where woman can be represented only by a woman. It is indeed a happy augury for the future of Japan and America that the representive of the United States in Tokyo comes so well qualified for the important diplomatic duties he will be called upon to perform.

The new Ambassador comes of one of the most distinguished of old American families, though he has never depended on family to win his way and reach achievement. His father was General Nicholas Longworth Anderson, of Cincinnati a graduate of Harvard in the class of 1858, whose enthusiasm for learning brought him as a student to Heidelberg after graduation. During the Civil War General Anderson had a distinguished career, rising from adjutant to colonel of the Sixth Ohio Volunteers, and became later one of the youngest major generals in the service. He was later, during Mr. Blaine's secretaryship, offered the mission to Russia. This General Anderson was son of a Larz Anderson, also a graduate of Harvard in 1822, who had gone to Cincinnati and there married Catherine, daughter of Nicholas Longworth, philanthropist and earliest millionaire of the middle west. His uncles were General Robert Anderson, of Fort Sumter fame, Charles Anderson, a governor of Ohio, and Richard Anderson, a member of Congress, first minister to Columbia and a commissioner to the Panama congress.

The family line extends far back into colonial days, and has always been remarkable for its loyalty and devotion to public service. Robert Anderson of New Kent, Virginia, was one of the same family; and Brigadier General Richard Clough Anderson of the Virginia militia, was another. The latter was *Aide de Camp* to the Marquis de Lafayette, whose descendant three generations later, the Marquis de Chambrun, married Miss Nicholas, a cousin of Ambassador Anderson, and

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another descendant, the Compte de Chambrun, married another cousin, Miss Longworth. The General Anderson of Revolutionary fame was elected by his fellow officers surveyor general of lands set apart for Virginia troops, and later made his home in Louisville, Ky. Through him the family came to be connected with General Rogers Clark and General William Clark, who led the Lewis and Clark expedition in to the great Northwest; and also with John Marshall, the first chief justice of the United States. Ambassador Anderson's mother was Elizabeth Kilgour, a sister of prominent citizens and financiers of Cincinnati.

Captain Larz Anderson, the present American Ambassador to Tokyo, was born in Paris in 1866 while his parents were transiently abroad. His boyhood was spent in Cincinnati, till his parents removed in 1880 to Washington, which has since been the Anderson home. Young Anderson was educated in the public schools, and under tutors, partly in Europe, where his parents frequently travelled, and partly at home. till he entered Phillips Exeter Academy in 1882 to prepare for Harvard. He matriculated at the university two years later with maximum standing. Captain Anderson took high rank in all his courses at Harvard, and was conspicuous as a member of the academic clubs and in the college dramatics. He was naturally a welcome member of the learned societies and university organizations, and made many important and lifelong acquaintances, graduating with honours in 1888.

Like every ambitious young graduate he had a desire to see the world, and set out upon a two-year circuit of the globe, visiting Japan during its unknown days, as well as China, the East Indies, India, the passes of the Himalayas, less accessable than now, and Egypt, Turkey, the Black Sea and the Danube. The tour also included Russia, and the furthest north of Scandinavia. Upon returning home the young Harvard man entered on the study of law at his Alma Mater; but in 1891 he was offered the position of Second Secretary under the Hon. Robert Lincoln at the Court of St. James, and he at once proceeded to London and entered upon his duties. As the American Minister in London was an old family friend, the position was especially pleasant. The First Secretary at the time was the Hon. Henry White, subsequently American Ambassador to Italy and to France. During the change of personnel following upon the elevation of the legation in London to an embassy, Mr. Anderson remained undisturbed, and continued as Second Secretary under the Hon. Thomas F. Bayard.

In 1894 President Cleveland promoted Mr. Anderson to the position of Secretary of the Embassy at Rome under the Hon. Wayne MacVeagh; and on several occasions in the absence of the Ambassador, the secretary acted as Charge d'Affaires of the Embassy, and distinguished himself in some particularly delicate negotiations, especially those arising out of the lynching of certain Italians in America. Rome proved to be a delightfully stimulating capital, where Secretary Anderson formed many pleasant associations. Having now been abroad in diplomatic service for over six years, and feeling somewhat out of touch with life at home, he decided to return home; and although he sent in his resignation, the new ambassador, General William F. Draper, persuaded him to remain a little longer; but a very happy event, in the shape of an engagement to marry, now obliged him not to delay his return home longer; and in May, 1897, he found himself back in Boston where he was married to Miss Isabel Perkins on the 10th of June in the same year.

The marriage effected one of those alliances between old families of the South and of New England, which have been frequent since the establishment of the republic, and which have tended much to the strengthening of the nation. Mrs. Anderson's father was the famous George Hamilton Perkins, Commodore of the United States Navy, whose personal gallantry in the Civil War, when he compelled the surrender of the Confederate ship, "Tennessee," led Admiral

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Farragut to say that he was "the bravest man that ever trod the deck of a ship." A statue of Commdore Perkins stands in the State House grounds at Concord, New Hampshire, and another is placed on the balcony of the national Memorial Hall at Annapolis. The wife of Commodore Perkins was a Miss Anna Minot Weld, daughter of William F. Weld, one of Boston's successful millionaire merchants, whose numerous ships covered all seas, especially in the east, and who was one of America's pioneer railroad builders. Mr. Weld was held in special regard at Harvard, where the Weld Hall and the Weld Boat Club building, rise to preserve the family name.

Mrs. Anderson was born in Boston in one of the most cultured circles of that city of culture, and educated in private schools and under the best governesses, and entered society in 1895, being made a member of the Vincent Club, a select association of women. At the numerous receptions and parties given in honour of her *debut* into society, her simple and gracious manners made her at once a general favourite; and at the end of the season, she went for a trip abroad with Maude Howe, daughter of the famous Julia Ward Howe. After traveling leisurely through Europe they finally arrived in Rome, where Miss Perkins was received warmly into the social life of the Italian capital, and during the many *recivimenti* given in her honour in many an old palace and mansion. she met and became acquainted with her future husband, then secretary of the American Embassy in Rome.

For their honeymoon the happy couple went east, first taking in the Hawaiian islands, and then continuing the voyage to Japan, were they spend a month by private yacht in the beautiful inland sea. Upon returning to America the Andersons took a house in Washington. With the breaking out of the war with Spain, however, Mr. Anderson was commissioned in May 1898 by President McKinley as Captain and Assistant Adjutant General of Volunteers, and ordered to Camp Alger, where he was assigned as Assistant to the Adjutant General to the Second Division of the 2nd Army Corps, on the staff of General George W. Davis; and subsequently was Acting Adjutant General of a Division under orders for the front, when the armstice was declared. On returning home after the war Captain and Mrs. Anderson started on a long tour of India and Ceylon, and were present at the Durbar during the viceroyalty of Lord Curzon, an old friend of the family. During their many cruises both in deep and inside waters Captain and Mrs. Anderson have seen the best of the West Indies, South America, and the European coasts. In 1904 on a private yacht, the *Catania*, they explored the fjords of Norway. They have also taken many private car trips exploring the inland places of their own country. In 1910 they accompanied the Hon. J. M. Dickinson on a tour of the Philippines, penetrating even to the regions of the northern headhunters, and returning by way of Japan, where they were received in audience by the late Emperor; and resuming their route homeward by way of Russia, they passed through China on the way, were entertained by Prince Tzai Tzao and presented at the foot of the Dragon Throne by the Prince Regent on behalf of the child-Emperor. In a similar manner they were presented at Court in London and various European capitals. Thus by persistent wanderings at their own expense they have gained an inestimable experience and knowledge that must prove of great assistance in their present role as represetatives of the United States. Captain and Mrs. Anderson have made themselves experts in international affairs, and in the truest sense cosmopolitan, without ceasing in any degree to be less than true Americans.

The general taste and disposition of the family may be inferred from the two beautiful residences they now maintain at home, the one in Washington and the other at Brookline, Mass. They could hardly have covered so much of the world without making a careful selection of the best of its art and curios. The Brookline residence is

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justly famous for its gardens, where many distinguished personages have been welcomed from time to time, including the Duke of Abruzzi and Prince and Princess Fushimi during their last visit to the United States. The Washington home of the Andersons has, too, been honoured by visits from many distinguished personages, and is one of the most popular social centers of the American capital. The tapestries, tableax and carvings are among the most precious in the United States.

Mrs. Anderson is particularly distinguished for her charitable enterprises and for her literary accomplishments. At home she does not confine her attention to those of her own class and position. She entertains quietly, the rich as well as the poor; and has formed clubs for newsboys and playgrounds for poor children, and cherishes widely extending interests in works of charity. Amid all her busy social and official life Mrs. Anderson has found time for cultivating the art of literature; and her fairy tales for children have revealed an unrivalled genius in the art of story telling, weaving as they do, nature and fact into imagination and fancy with a deftness and originality that is refreshingly new. Her volume, entitled "The Great Sea Horse," which came out in 1908, as well as other subsequent books, have an increasing popularity. She has country-houses, where she loves to sojourn from time to time with her husband, communing with nature and getting inspiration for new efforts in literature. Being a linguist of some verstility Mrs. Anderson entered into the life surrounding her during her diplomatic and other experiences in Europe, and will no doubt have as many friends in the Japanese capital as she already has in the social and diplomatic centers of Europe and America. She is a member of all the most select ladies' clubs at home and in Europe, as well as of the Authors' Club, and is an appreciated member of the Browning Society.

In August 1911 Captain Anderson was appointed Minister Plenipotentiary to Belgium; and, accompanied by Mrs. Anderson, took up his duties in the autumn. The new Minister and his charming wife met at once with a most cordial welcome from the society of Brussels, in which Captain Anderson has some connections by marriage, as we have already intimated. Mrs. Anderson took a deep interest in the life of the people about her and established a girls' club after the manner of those in London and Paris, for American girl students, which has proved so useful and popular as now to be patronized by foreign women of all countries. The Ambassador also takes a deep intest in the welfare of society and education generally, and is now presenting a new bridge across the Charles river for the use of Harvard students on their way to the stadium. As a consequence of his diplomatic services in Europe Captain Anderson has been made a Commander of the Italian Order of Saints Maurice and Lazare, and a Grand Officer of the Crown of Italy. That his reputation, begun in London and confirmed in Rome, will be enhanced by his occupation of the American Embassy in Tokyo, no American has any doubt. Relations between Japan and the United States have from the beginning been brotherly to say the least; and this spirit of permanent goodwill is well represented in both the new host and hostess of the American Embassy, to whom, Japanese and foreigners alike, all unite in extending the most cordial welcome to the metropolis of the Far East and the land of the Rising Sun.

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MRS. LARZ ANDERSON, WIFE OF THE AMERICAN AMBASSADOR IN TOKYO

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THE LATE LAFCADIO HEARN
(KOIZUMI YAKUMO)

MRS. HEARN

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KOIZUMI YAKUMO

By Dr. J. INGRAM BRYAN

KOIZUMI Yakumo was the name given by the Japanese to the late Lafcadio Hearn, when he married a daughter of the country, became naturalized as a citizen and was absorbed by the Japanese race. When Hearn first settled down in Japan he hesitated to ally himself with a civilization so different from his own; but he soon so fell a victim to the charms of the country and its people, that he could no longer resist the attractions of the fair maidens of the land. After marrying and finding a little family growing up about him, fatherlike he felt that as his children would probably never reside outside of their native country, they ought to become citizens of Japan, and so he decided to become himself a citizen of the Empire. At this time he was a professor in the Imperial University, Tokyo, where he enjoyed some special privileges accorded to foreigners; but when too late, he discovered that his Japanese citizenship would legally deprive him of these privileges, financially if not socially, he was deeply disappointed and grew somewhat bitter. But, "*shikata ga nai*" there was no help for it.

Hearn's life and experience in Japan have more than once been told, and even made the subject of disputacious comment; but the one thing of which no one can have any doubt is that Japan was the true source of his best inspiration and the fullest nourisher of his genius. Hearn wrote an excellent style in faultless prose before he came to this country, but he never displayed the consummation of true literary art till touched by the soul of old Japan. Hearn had in him that blend of bloods that easily absorbs the Japanese spirit as a flower takes in the sunshine. Born in the Ionian islands in 1850 of an Irish father and a Greek mother, he felt within him the pull of the Greek seas and the glory and light of the Theocritan uplands, which, with the eternal melancholy of the Keltic fire, inspired his brilliant mind to poetic insight and artistic excellence. It was indeed happy for Japan that she should have become the theme of such a genius. I know it is the fashion of some to decry Hearn as but a visionary interpreter of the land of his adoption, but from what other writer can one get so true and noble an impression of all that is best in Japanese art, poetry and civilization? His conceptions are depreciated as mere poetry; but after all, is not the poet the truest interpreter of things? The contention of Matthew Arnold that all true literature is "a criticism of life," is justified in the writings of Hearn. The philosophic and moral aspects of Japanese civilization were never appreciated by western minds till Hearn depicted them in colours that charmed all eyes, and sung them to a music that enthralled all hearts. With all due deference to those who differ, it may be said that they who fail to perceive and understand the poetic and spiritual life of a civilization, can never truly appreciate the nation. Hearn did this for Japan as no other has ever done it; and for this Japan and the world owe him an incomparable debt of gratitude.

Those familiar with the life and genius of Hearn will remember how for years he knocked about the world before falling upon Japan, the true source of his inspiration. Both in America and the West Indies he found enough in nature and man to keep him thinking, but it lacked for him the glow and charm of the East. From the

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beginning of his career as a journalist he was distinguished by an unapproachable style and a matchless prose that were everywhere welcomed by critic and public alike. His first writings on the West Indies were articles contributed mainly to the American press; but he soon came before the public with a volume entitled "Gorubo Zhebes," consisting of Creole proverbs in 6 dialects. This little brochure of 36 pages was sufficient to indicate a writer of rare literary genius, but one who had not yet found his proper field. Hearn could not truly find himself in browsing on the pungent herbage of Creole wit and impudence. He felt the call of the Arcadian hills, and yielded to a temperament inclining to the misty vagueness of the orient; and soon we find him taking up his residence in Japan, where he produced his first book of real importance, "Glimpses of Unfamiliar Japan." But the land of the gods had not yet fully absorbed him, and he writes tentatively of its country and people with the amused indulgence of one to whom the people appear as adults at play, amusing themselves like children. But in time the strangeness of the painted lanterns with their esoteric devices, the wired shadows of the paper windows, the red *torii* gleaming through blue haze and purple boughs, and the fierce gods, cease to amuse him, become part of him, and he sinks into the Buddhist dream.

Hearn's first attempts at living in Japan were as a teacher of English, first at Matsue and then at Kumamoto, where he seems to have been on the best of terms with his pupils, taking a personal interest in them, from a psychological as well as an individual point of view. His literary success soon won for him the fame he deserved as a master of picturesque prose, and he was appointed to a lectureship in English in the Imperial University, Tokyo. There he kept for the most part to himself, and the public saw very little of him. To most of us he seemed a mysterious character whom no one could see except by dropping into his classroom during a lecture, and hearing his perfect exposition of some phase of literature, lost, we fear, on most of his audience. He, in fact, avoided foreigners and appeared even to have an unnatural prejudice against them, a weakness sometimes marring the sentiment of his otherwise faultless paragraphs. He had the misfortune of losing an eye in youth, and in later life the sight of the other was greatly impaired; and these physical defects doubtless had an unfavourable influence on his social as as well as his artistic life. Obliged to give up his academic post in 1904, he died a few months later and was laid to rest among the tombs he had so often described.

Much has been written of him since his death, but little of it has had any significant bearing on the true import of his life. His life and personality appear to have absorbed the interest of his critics and biographers, with little or no appreciation of his art, the main purpose for which he lived. After the long biography and the carping of the critics are forgotten, history will remember Hearn for two things, his incomparable style and the illumination he has thrown upon oriental civilization. To take the last first, it may be said that, despite all argument to the contrary, Hearn had the true qualities of a faithful critic and interpreter of Japanese civilization. He, indeed, attained unto Sainté Beuve's ideal of the critic; one who is able to love those whom it is his lot to judge. With Brunetiére and Taine Hearn appreciated the importance of the *milieu*, not only in literature, but in art and civilization generally. Indeed so much was he absorbed in this respect that he was unable to escape the accusation of prejudice against the occident, and an almost fanatical antagonism to Christianity. If this defect at times mars the soundness of his verdict, especially in regard to social ideals, we can make all due allowance for it, and, in the larger field of art and literature, take Hearn at his true worth. Few foreigners have so intelligently grasped the native conception of *Yamato Damashii*. It is, indeed, safe to say that one gets more idea of the real

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meaning of Japanese civilization from Hearn's "Japan: An Interpretation," than from all other books written about the country and its people. Lamb's "Imperfect Sympathies" would never have applied to Hearn during most of his life among the children of the gods, with whom he seems to have made himself one. Hearn's philosophy-poetic view of things is nothing if not artistic, while his intimate knowledge of historical sociology lends a touch of scholarship to all he wrote. He drank deeply, too, of the inexhaustible springs of Japanese poetry, not so much of *verse*, as of *life*. He appreciated the evolutionary process of a nation still in the stage of pictured speech. The similies and metaphors of the civilization never ceased to absorb him. He hears a far off and inexpressible music in the plaintive notes of the blind *masseur* in his nightly round along the lonely streets, in the almost impossible *samisen*, and even in the shrill multitudinous tumult of *susumushi* (night insects). The brown, bare feet of the toiling peasant have for him a beauty, and the dainty little hands and white-tabied feet of the *musumé* are to Hearn as angelic revelations. And at the same time, through all Japanese civilization, he constantly heard the undertone of a far off cry, the cry of humanity through numberless ages in its struggle with time and circumstances, and felt in each unit of the race the accumulated virtues and vices of the immeasurable past.

In reading Hearn one has to be constantly on guard lest his exquisite style which beautifies all it touches, lead one to forget the under side of things, especially in matters moral and religious. While no one holds Christianity to be all that Hearn said of it, still less will Buddhism bear all the glamour with which he gilds it. In the inscriptions and devices on the rotting wooden tombs over the huddling graves in a Buddhist cemetery Hearn finds an enthralling interest, things in which we decipher but hopelessness and gloom; and, as no other foreigner has done, he feels the pathos of the scenes where sad mothers throw stones at Jizo, the protecter and comforter of dead babies, as reminders to the god to remember their little ones not dead but gone before. The average tourist to-day shrinks in repulsion from the haggish forms and faces of the middle-aged peasant women of Japan, but Hearn remembers their poverty and suffering, and sees in the wrinkles of their faces, the dry beds of old tears. A most conspicuous feature of visible Buddhism is its bells, the tones of which are invariably sweet but melancholy. Contrast their effect upon Hearn with that on the foreigner who wrote:

> Hark the boom of Buddhist bells!
> Slowly, slowly, how it swells
> Full a far through Shiba dells:
> Every dull repeated tone,
> Like and endless sob and moan,
> Sends a shiver to the bone.

But Hearn, reposing under the shadow of the great bell at Enoshima, writes: "Then they set the beam swinging strongly, and a sound deep as thunder, rich as the bass of a mighty organ, a sound enormous, extraordinary, yet beautiful, rolls over the hills and far away. Then swiftly follows another and lesser and sweeter billowing of tone; then another; and then an eddying of waves and echoes. Only once was is struck, the astounding bell; yet it continued to sob and moan for at least ten minutes." Hearn admits that when he realized that the bell was 650 years old, he could not resist sympathy with the faith that hears in it the voice of the gods.

Hearn's succeeding volumes, "Out of the East," 1895; "Kokoro," 1896, "Gleanings from Buddha Fields," "Exotics and Retrospectives," 1898, "Ghostly Japan," and "Japan: An Interpretation," all go still deeper into the mysticism of the Buddhist cults and the spirit of ancient and modern Japan, and tend in some respects to show how far the wisdom of the east is removed from that of the west, in theory though not in practice. Hearn feels himself in an environment that frees him from the illusions of time and sense, and he sees life as it is: as the Buddhist sees it, labouring under the spell of the im-

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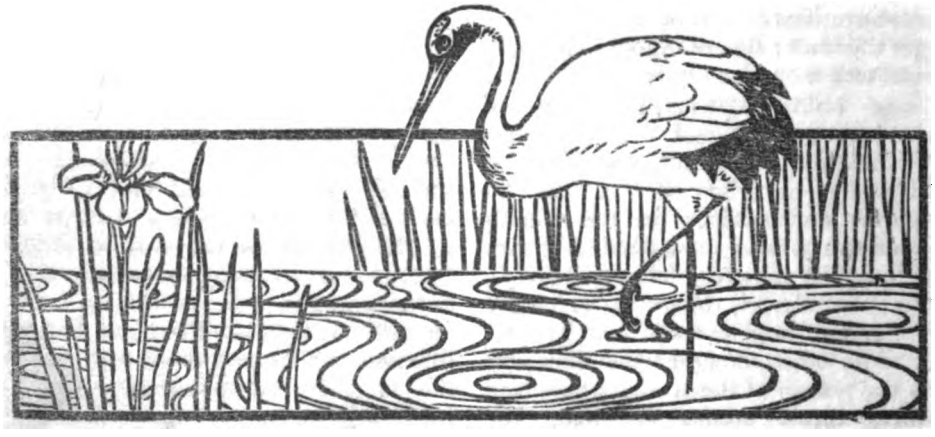
permanency of things. "Kokoro" (heart) has wonderful and pathetic tales, exquisitely told, of Japanese life in feudal days. Here one sees how the pathos of the Japanese heart is covered and hidden under the Japanese smile, as nature's nakedness is clothed with green and flowers. "Ghostly Japan" opens with a dream, or rather a nightmare truly in agreement with the title, describing a scene more terrible than Browning's "Child Roland to the Dark Tower Came," a man under a spirit guide is engaged in a life and death struggle to climb a slippery mountain side, and when at last he succeeds, he finds it is a mountain of *skulls*, all of which were at some former time his own in the innumerable stages of his pre-existence.

Important as is the position Hearn must forever occupy as an interpreter of Japan, time will longest remember him as a literary artist of high quality. His is a style simple, Anglo-Saxon, picturesque and musical in the extreme. Its pathetic and rhythmic qualities are inimitable in modern prose. And when one considers that these incomparable sentences were wrought out at white heat through long and weary hours of blindness, the result is all the more remarkable. Hearn's Japanese friends picture him sitting on the floor in his little native house, by a low table, his one eye close to the trembling paper, as he traced, sentence after sentence, his exquisite paragraphs, never satisfied with any turn of phrase or cast of sentence untrue to sound and sense. Herein we behold an artist who conceived a high ideal and fought his way towards a realization of it. In a letter to one of fellow-feeling Hearn writes: "What you say about the disinclination to work for years upon a theme for pure love's sake, touches me, because I have felt that despair so long and so often. And yet I believe that all the world's art—work—all that is eternal—was thus wrought. And I also believe that no work made perfect for the pure love of art can perish, save by strange and rare accident. Yet the hardest of all sacrifices for the artist is this sacrifice to art, this trampling of self under foot. It is the supreme test for admission into the ranks of the eternal priests. It is the bitter and fruitless sacrifice which the artist's soul is bound to make. But without the sacrifice can we hope for the grace of heaven? What is the reward? The consciousness of inspiration only? I think art gives a new faith. I think, all jesting aside, that could I create something I felt to be sublime, I should feel also that the Unknowable had selected me for a mouthpiece, for a medium of utterance, in the holy cycling of its eternal purpose, and I should know the pride of the prophet that has seen the face of God."



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NEED OF EDUCATIONAL REFORM IN JAPAN

By PROFESSOR JIRO SHIMODA

(FEMALE HIGHER NORMAL SCHOOL)

SINCE Dr. Charles W. Eliot offered his very frank and welcome criticism of the Japanese system of Education, the subject of reform has been uppermost in our educational circles, resulting in an immense amount of discussion. As a matter of fact there was nothing new in the opinions expressed by the great American educationist, as similar views had often been repeated from time to time in Japan till such criticism had become commonplace, especially to those connected with education; but taken up, as they were, by a distinguished foreigner, those unfamiliar with these opinions regarded them as the discovery of Dr. Eliot, attracting worldwide attention, and therefore forming a problem of unprecedented importance in the interests of the rising generation. It is, of course, only another indication of the indifference of the public to such important matters, and the fickleness of the people in respect to their own welfare, a weakness seen in many another direction as well. However, it is well that the public should be willing to hear the criticism of strangers, though it ignore that from home; for it is only as the public mind becomes awakened somehow, that reform can be expected.

It is one thing to criticise and to agree with criticism; and quite another thing to carry the criticism into fruitful operation. With a good deal of Dr. Eliot's criticism I am in agreement: but in regard to *curricula* I am inclined to take different ground. I perceive quite as clearly as Dr. Eliot the evils of excessive uniformity; but how far freedom, and the elective system, can be accorded to students of immature years, is a grave question. Granting acquiescence in the elective system, a great many branches of study would doubtless be neglected, but the same number of teachers would be still required, so that expenses would in no way be reduced, notwithstanding Dr. Eliot's contention to the contrary. Personally I am disposed to hold that the easiest way out of the difficulty is to have more than one kind of middle school. Besides the present middle school, let us have a practical or technical middle school to meet the requirements of those whose school life ends with graduation from the secondary school. Then those who desire to go on to higher education can attend the ordinary middle school and fit themselves for the high school and university; while those who are obliged to enter upon the work of life at an early age, may graduate from the practical middle school and find themselves in some measure prepared for life's duties. It seems to me a great evil to have our middle schools all of one type, as they are at present. This idea has to some extent been already carried out in regard

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to girls' schools; and why should it not be put into practice even more definitely for the benefit of boys? If education is to reap a harvest the seed must be sown accordingly; and if the nature of the education is impractical, how can practical results be expected? The suggestions I make have been tried in reference to naval and military education, with very satisfactory results. Is it always to be the case that our naval and military educators alone are to show practical efficiency, while our authorities responsible for the practical education of the whole nation, are to remain hidebound to tradition without reference to the real work of life?

In no country has this aspect of education received more careful attention than in Germany, where various kinds of secondary schools abound to meet the different needs of the rising generation. They have even middle schools that specialize in certain subjects; so that the student may the better fit himself for any one calling he may have chosen. The middle schools devoted to preparing matriculants for high schools and universities are in a different class from those complete and independent in themselves; and there is really no reason why Japan should not adopt the same system. In any case, we are not helplessly situated; for if special middle schools cannot be established to meet the more practical needs of the population, let us utilize the higher years of the present middle schools for this purpose. I would suggest that we allow elective studies in the fifth year of the present middle school course; so that in this year any student thus disposed may elect to take up such subjects as agriculture or commerce, instead of preparing himself for a high school or university which he never hopes to enter. Thus our young men would have an opportunity of preparing themselves for the work they intend to take up immediately after leaving school. A system of education that sends out young men with no more than what is provided by our present middle schools is to be regarded as educationally unproductive. It is now pretty well recognized by the public that our middle school education but half equips a boy for his future, and the result is a waste of talent and an impoverishment of society.

One of the worst features of Japanese education, and one left unnoticed by Dr. Eliot, is that pertaining to the Civil Service, where the number of applicants is perhaps larger than for any other branch, and therefore the evil all the more extensive. The present examination system for the civil service crys aloud for reform. This is admitted by almost all political parties, and certainly by all students. It is, of course, unnecessary to agree with those who would abolish the civil service examinations altogether, a suggestion absurd on the face of it. But the present hard and fast requirement, imposing on all civil service candidates the necessity of qualifying in Law, should be amended. The law-in-everything principle is one unnecessary to the efficiency of the service, leads to numerous evils, and is a useless hardship on a great many worthy servants of the nation. A knowledge of law is required of all the higher civil officials in Japan; and so the rank and file of the civil service, who are really the brain and sinew of the whole body, have to show the same

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familiarity with law. It is hardly necessary to say that legal education in no way ensures efficiency in the civil service. Lawyers are not notoriously wiser than other men. In fact the main qualifications of an efficient civil servant are not those specially bestowed by legal lore. The chief reason law is required of all candidates for the civil service is that when rules and regulations are to be formulated in their departments, they may be able to make them so as not to conflict with the laws and regulations prevailing in the state or elsewhere. But one lawyer in a department would be sufficient to meet this provision. In fact most of the work devolving upon civil servants requires no special legal erudition. In such departments as agriculture, commerce, industry and education the civil servant should have a special education not necessarily involving a legal training. The best training for these positions is simply a first class education. Rather than adhere to the present unreasoning method of imposing a knowledge of law upon all civil service candidates, we should have the men trained and examined in reference to the special departments they intend to enter, and knowledge of law should not be above that required of the ordinary educated man.

This irrational method in our civil service has led to evils which might be avoided, were the method of specializing for departments made obligatory. Most of the heads of departments are appointed without reference to any special knowledge of that department on their part; and the consequence is that experts have to be employed under them, which is a hardship to the expert and a hindrance to the efficiency of the department. In the higher departments of state usually a *chokunin gishi*, or engineer under imperial appointment, has to be installed to supplement the ignorance of the chief of the bureau: that is, a specialist has to be employed to do the work which the head does not know how to do. Now our most perfectly organized departments like the Army and Navy appoint only specialists as chiefs of bureau, and never think of demanding lawyers throughout the service. A lawyer is no more necessary for the proper management of state affairs than he is for the management of naval or military affairs. How is it then that the Army and Navy require men to specialize for their various departments, while the civil service, and all other departments of state, regard specialization as unnecessary, with the exception of legal lore imposed on all? There is no right reason at all why the other departments of state should not be managed on the same basis of efficiency as the Army and Navy departments.

I venture to affirm that the root of the evil, giving rise to most of the criticism now levelled at Japanese education, is to be found in just this mistake of imposing law on all candidates for the civil service. It leads to the subject of law taking possession of most of our higher institutions of learing, to the negelect of what is far more important for the enlightenment and progress of the nation, a knowledge of science and literature. At present most of the students in our universities and colleges are pressing into the law department, and a comparatively small number incline to the departments of science and literature. In this respect it is

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impossible at present to maintain any equilibrium. Thus the departments most essential to the progress of real education are neglected and weak. Now, when one looks abroad and endeavors to discover the secret of advance among the great nations of the world, he finds that science and the *litterae humaniores* are the mainsprings of development and civilization. Look where you will, the country where the colleges of science and literature are inferior to other departments, will be found to have but an inferior civilization and advancement. I am convinced that one of the greatest drawbacks to progress in Japan is this evil of the law-in-everything principle, to the negelect of other more necessary education for the work of life. It is positively a fact that in some of our important departments of state to-day we have the extraordinary spectacle of a veteran specialist with profound knowledge of his subject under the thumb of some young lawyer who has little or no knowledge of the department he has been specially appointed to fill. This is irrational in itself, and unfair to the specialist as well. The standard of administration is thereby lowered, and the results cannot but be unsatisfactory. As matters stand at present a youthful legal light from the Home Office, or some such department, may at any moment be appointed over the department of education, and though he has no knowledge of the educational system or the inner workings and difficulties to be contended with, the senior and veteran educationists must bow to his whim or will; and thus some experienced normal or middle school principal must submit to direction which is nothing but the fruit of ignorance and want of experience. Surely, neither from the point of courtesy nor common sense, can such a system be approved. The results to education can only be disastrous. Certainly this is anything but the best way to arrive at the best results. But it is all the outcome of the one-sided and irrational nature of our civil service examination, placing law above the more important and practical subjects of true education.

Now in all countries except in ours it is the main ambition of authority to find the right man for the right place. Every care is taken to avoid the mistake of getting a round plug into a square hole. The proper man in the proper place is regarded as absolutely essential to satisfactory results. Some of our authorities are very fond of holding up Germany as an example in methods of efficiency; but no one in Germany would think of ignoring the principle of appointing the specialized man to a position requiring his special knowledge. Why, then, is there no call for reform in this respect in Japan? The same mistake is made in regard to the appointment of foreign experts; for often we have men with special education for certain departments appointed to departments that are quite different, while those specially adapted to these departments are sent to others where they have no use for their specialized knowledge. The mistake is excused on the score that foreigners teach language, and that the subjects in which they have specialized are unnecessary to language teaching; but it is a blunder to suppose that a man who has specialized in pedagogy will not do his best work in a normal school, and that a man who has specialized in literature will not do his best work in a high school or university. There is much talk of expense as the chief hindrance to educational reform; but the evils here pointed out, can be reformed in short order, and without any additional expense whatever. In fact, the right man in the right place is always the cheaper in the long run.

As to the matter of female education, Japan can never afford to depart from the old and well established principle of training the girls to be good wives and mothers above all else. So long as men cannot be their own wives and mothers, women will have to face this duty, not to say pleasure; and the good wife and mother is the nation's chief treasure. Consequently the main thing in female education is, not the form of it, but the

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spirit. Of course, the question of how to make a living in case of failure to domesticate, is a matter of great importance and should be faced. In Japan, however, it is the exception rather than the rule that women have to live independently of men. There is only one way in which women should be educated towards independence, and that is in regard to spiritual principles. Woman should be taught to cultivate independence of soul rather than independence of substance. She must be taught to look forward to her chief activities as in the home, and to extend her uplifting influence into surrounding society as far as possible. Dr. Eliot appears fully in accord with this principle, and we welcome his view as one we have long advocated and maintained in practice. Whether more attention should be devoted to making a woman a good wife than to making her chiefly a good mother, is another question, and one that may, perhaps, be left to adjust itself.

That we have been able to put our ideals of female education fully into practice, is, however, a question of grave doubt. Who can truthfully say that our girls' schools are doing the work they were intended to do? Indeed we have no genuine higher institutions of learing for women, our present schools but poorly approaching this ideal. Though our women's colleges are imperfect, they are not wholly incompetent; and I, for one, see no reason to be pessimistic in regard to the future. We are yet in a transition stage on the subject of female education; and it is not easy to keep a proper balance between eastern and western thought. I do not advocate, however, too extreme a westernization of female education in Japan. Our old national ideals of woman, as modest, obedient, sane and active in all good works, must be insisted upon, to the omission of gayety, frivolity and mannishness. It is by no means true that all the girls turned out from our present schools come up to our ideal for them. A noticeable defect is a prevailing weakness of will among them, which is a sad deterioration from the character of their mothers. We ascribe this defect to the evils of our transition stage, and are hoping that in time things will right themselves. Our women, no less than others, should be kept in touch with the progress of the world, and be made to respond freely to modern enlightenment. This, however, should not be at the expense of the nobler qualities we have always admired in the Japanese woman. Dr. Eliot admits that even the American system of female education is in many respects seriously defective, and he is no doubt wise in warning us against falling into similar dangers. It would doubtless be a perilous experience for the Japanese woman to imitate completely the American woman without first having an adequate knowledge of the important differences between the history and civilization of the two countries.

Our women have to bear in mind that America is a nation born of colonists, who were mostly men looking up to and supporting woman as a scarce article of civilization at the beginning of the New World. And in the daily toil of the early days woman worked with man in the fields, and proved his equal in muscle as in affection and care. This led to a general disposition to look up to woman and to honour and protect her. The men finally went to the wars and the woods and the fields, and left the children and their education to their wives. Even to-day such an important sphere as primary education is left almost entirely to women in the United States; and in many other occupations also women in America not only vie with men, but completely displace them. This tendency to divorce woman from the home and divert her to other spheres is something Dr. Eliot did us great service in warning us against. Our mistakes in Japan in regard to woman's education have so far been made in method rather than in ideal. But we are now seriously bent upon the perfecting of our methods, so as to make the results more consonant with our national ideals. And so long as we hold to the principle of producing good wives and mothers, we shall not fall far short of our ideal.

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THE MIND AND THE MAN

By T. TOKONAMI

(FORMERLY VICE-MINISTER OF HOME AFFAIRS)

THE cry for reform is in the wind to-day: a universal cry which men catch up and pass on, without much consideration of what it means. The Government must be reformed; the business methods of the nation should be improved; everything in fact is in need of being made better. Well, that is right. The spirit of reform is a good spirit. What needs regulation should be regulated, and what is defective should be improved, and what is wrong ought to be made right. But what about the reformers themselves? Should true reform be so wholly objective as it appears to be to-day? Men are busy crying out in complaint of others; no one is lamenting over himself. We are reminded of the old saying: "Physician heal thyself." Is it not a man's duty to look after the regulation of his own mind before undertaking the mental and moral amelioration of his fellows?

Was not this the rational and noble idea embodied in a poem of the late Emperor, which reads:

Yo no naka no
Hito no tsukasa to
Naru hito no
Mi no okonai yo
Tadashi kara nan!

(Of all men in the world, they that stand at the head of affairs, should be the most perfect.)

Now, if men would reform themselves, and rightly regulate their minds, they must take the Greater Self, and exclude the Lesser Self, as the Buddhists say. He who would make others perfect must begin with himself; then he will not live for self alone. When a man is under the control of the Greater Self he lives for something outside of self. With this spirit the Army will not live for the Army, nor the Navy for the Navy; but both for the nation. Most of our imperfections, troubles, disagreements, come from taking the smaller, narrower and less worthy view of life. As soon as the Greater Self comes under the bondage of the Lesser Self, there is arrested development. Hence the Greater Self must save a man from his Lesser Self; and the principle applies equally to individuals and to bodies of men. Even the Government has to be saved from its Lesser Self. So simple a suggestion for the avoidance of evil must appear trivial to some; but due reflecion will commend it to the prudent, and its truth will be established.

To a true Japanese the nation must ever be the first thought. The interests of country should form the controling motive. It is not enough that the soldier alone should perfectly perform his military duty. Every citizen of the Empire should likewise do his duty as an act of sincere patriotism. Then and then only will the Greater Self and the true spirit be supreme. This noble spirit is pretty well developed in great countries like Britain; as may be seen

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from the fact that when the Government decided upon an increase of naval armament, the nation acquiesced without murmur; and when afterwards, the estimates were reduced for reasons of policy, national acquiescence was the same. But seeing that unusual naval activity characterized the naval policies of Germany and the United States, the British Government brought forth a naval budget for four new dreadnoughts and the change was again accepted by the public without unseemly agitation. Here we see a people who know that the safety of their island home depends upon precaution, and they have the spirit to justify their legislators in taking it. Not only so, but even a conference of newspaper men was convened representing every corner of the Empire, to discuss matters of national defence. All this shows a preference of the Greater to the Lesser Self.

But how about Japan, which is in the same position as Great Britain, geographically, and many other ways! Can there be anything more important for us than ample naval defence? Should we not, too, promote the progress of shipping at all costs? Our progress and our safety depend largely upon a powerful navy and an extensive merchant marine. We are a maritime nation, and our hope is on the sea. In relation to this great question there is abundant opportunity for Japan to show whether she is ready to make the Lesser bow to the Greater Self. It is a principle of progress and enlightenment that applies to Government and people alike. Herein is the old aphorism verified: "The burden never seems so heavy when one remembers it is one's own property."

This sane mental attitude toward duty and circumstance, devolving equally upon all citizens of the Empire, was well brought out in another of the Imperial poems from the pen of Meiji Tenno:

Yo no naka no
Takaki iyashiki
Hodo Hodo ni
Mi wo tsukusu koso
Tsutome nari kere!

The high and low the rich and poor,
Each in befitting station,
Should strive to be a duty-doer:—
So lives the world,—and nation!

The high and low should each respect the other, helping toward a mutual fulfilment of duty; and none should do less than his best. Degree of rank and difference of station or capacity, should not separate but bind the elements of society each to each as essential parts of a natural and healthy whole, moved by one mind and one heart. The superior in office or duty is not necessarily the superior in reality; nor the inferior always superior by nature. Both should be subject to the same spirit; and with this conviction even the humblest has his place, and can take courage and go ahead. No one is so high as to be above his duty; and none so low as to be beneath it.

In the bewildering complexity and selfishness of modern society this spirit of the Greater Self is apt to meet with much discouragement, if not positive disapproval sometimes. Consequently men have to beware of quenching the spirit in abject deference to their superiors. Every man must be true to his convictions, and reverence the motive and the spirit that tell him to speak out frankly when duty demands and conscience compels, without fear or favour.

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Otherwise the spirit of duty, which is the Greater Self, and the life of all successful enterpise, will languish, and more attention will be devoted to personal advantage than to honour and duty. The identification of duty with personal advantage is the root of all evil, whether in the Government or in the community. It is even amistake to seek to have all men just the same as one's self, or to suppose that men must necessarily be better because cast in the same mould as one's self. The Greater Self ever guards as much against self-adulation as against flattery.

To sum up the whole matter it may be said that the dominating note of the Greater Self is Kindliness. The standard of judgement is high, even ideal; but the Greater Self always takes ability and motive into due consideration. A kind heart is more important than a close observance of rules and regulations, and an honest mind than a world of red tape. In a certain poem of his, Lord Uyesugi once wrote:

Uketsugite
Kuni no tsukasa no
Mi to nareba
Wasuru majiki wa
Tami no chichi haha.

(When a ruler succeeds to the Throne, he should ever bear in mind that he is to be father and mother to the whole nation.)

And it was Prince Shimadzu, I think, who asserted a similar principle when he said: "It is a safe assumption that the people under his rule, are the Emperor's chief trust." If so grand a motive move the heart of the highest, it is no less essential to the lowest. Without such a spirit there can be no true realization or appreciation of the spirit of responsibility; and to ignore or minimize responsibility is to beget confusion and disorder in all one touches, retarding progress and augmenting trouble. The proper arrangement and despatch of business form important factors in the world's progress to-day; but still more important, I believe, are personal circumspection and careful attention to one's own mental and moral habits, without which no efficiency is possible. Each should have himself in readiness to be fit for the duty that is uppermost; so as to dispose of what is each day at his heels, as the saying is. When an important matter comes up for adjustment or transaction, often many and difficult inquiries have to be instituted and replies carefully received before a proper understanding can be arrived at and the case finally disposed of. But without a rightly disciplined and disposed mind such thoroughness cannot be expected. Therefore due selfexamination is essential to efficiency; and after finding out the defect, it must be righted in the spirit and power of the Greater Self, with its well-attempered mind. A man must begin within, and after achievement there, achievement elsewhere will be only a matter of opportunity and time.

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MR. TAKEJIRO TOKONAMI, EX-VICE MINISTER OF HOME AFFAIRS

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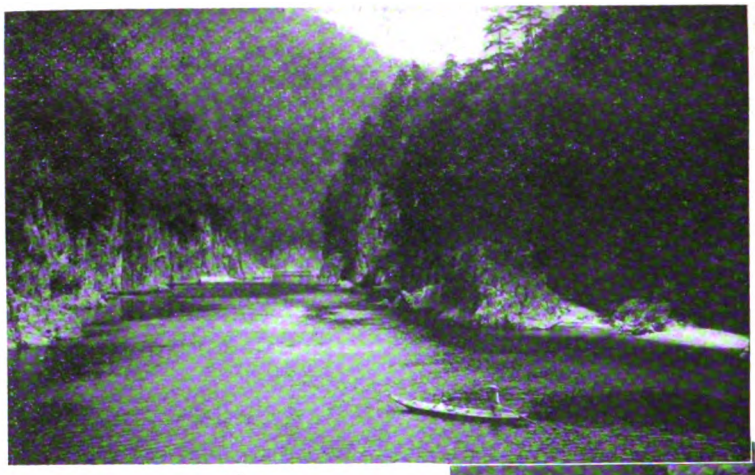

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1 AND 3 DOROHATCHO AND 4 MAIKO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon.* *Schoene Plaetze in Japan.*

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SOME BEAUTY SPOTS OF NIPPON

JAPAN is a land so rich in fair scenes that wherever one finds oneself nature will afford an endless diversity and charm. When the Japanese speak of entrancing natural scenes they usually have in mind such conventional places as Matsushima, Miyajima or Amanohashidate; but to any one who has a heart for the loveliness of green hills, purple-clad mountains, deep blue haze and exquisite views of sea and sky, Japan will seem a land of solace and peace. Japan has not the cosmic beauty of great inland streams, such as one enjoys along the Rhine, the St. John river or the St. Lawrence, but she has along her coast the thrill of endless sunlit isles, the sparkle of innumerable bays, and the unceasing charm of immemorial pines and flowering trees, with humanity everywhere. And the mountain scenery of many inland places is so vast, endless and imposing that the eye pleasantly loses itself in the mystery of height and distance. Nor is there a place of beauty in the Empire that has not some equally fascinating historial association to lend it additional interest and attraction.

One of the most typical beauty spots of Nippon is Maiko in the province of Harima. It is situated on the coast near the upper entrance to the Inland Sea between Akashi and Suma, near Kobe. It is appreciated by the Japanese more especially for its incomparable pines rising contorted and fairy-like over clean white sand. This fair stretch of pineland has no giant to boast of, but every tree seems to possess a character and distinction of its own. To appreciate what this means one must be able to observe with discrimination the individuality of trees. And there is nothing in the realm of organic nature revealing more individuality than a Japanese pine. If the branches of trees are prayers spread forth to catch and absorb the breath and inspiration of Heaven, then the Japanese pine, like the people of the country, sends its petitions to things of earth as well as gods of Heaven, for the branches seem as often to sweep earthward as skyward. The needlely fingers of those far-spreading pines thread the hazy atmosphere in a zig-zag way like electric currents, and inevitably leave upon the mind an impression of mystery. The pines of Maiko suggest a consciousness of all the events of history that have taken place in their old environment, for in this vicinity centuries ago the fate of many a great clan was sealed, and the sand now so clean has been washed with the blood of ages. We naturally look for greensward beneath such sweetscented groves of pine; but the people of the country love the sand, the cheerful and silent sand, over which one hears in the pinetops the wash of invisible seas. Hither flock the Japanese at all times to wander under the centuried pines, treading the soft and noiseless sand, the eye borne afar across green leagues of calm water, dotted with the white sails of myriad fisherboats. One by one they emerge out of the distant horizon where at eventide the blue meets the gold, and come sailing past the pines of Maiko,

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with their precious harvest of the sea. Thus like flocks of white butterflies at night they seek their haven. Immediately above Maiko stands the summer villa of Prince Arisugawa, one of the Imperial line. And here and there among the rolling hills are scattered the homes and temples of the people. Who can wonder that from the time of Hitomaro in the eighth century the poets of Japan have never ceased to sing the beauties of this pine-clad coast! Here too is laid the scene of the Genji Monogatari, one of the greatest of the national romances, and here the armies of the Taira and the Minamoto decided their political supremacy.

Another place much fancied by Japanese but mostly unknown to foreigners is Lake Shinji in the province of Izumo. This large lagoon is not far from the ancient city of Matsue, one of the most historic centers of Yamato, where are still to be seen dolmens and burial places of almost prehistoric times. The lake is about nine miles long by three broad, and is fed from the waters of the Kii, the Uga and the Kimachi rivers, whose wild torrents are fast filling up the lake with silt and sand. Near the southern shores of Lake Shinji stands a small island called Yomegashima, consisting chiefly of rocks covered with ancient pines, and forming a scene both pleasing and picturesque. A favourite picnic of a summer evening is to take a boat for this fairy island, and enjoy a repast in the presence of entrancing scenes of sky and water. The lake contains fish in abundance, and one may enjoy this sport at leisure.

To the far north of the same side of the main island, in the province of Ugo is a little peninsula called Oga-hanto, which has three sides for several miles facing the sea, while most of the other side is washed by lake Hachiro. The coast here presents a matchless array of bold and imposing rock formation, as if the ribs of the world had been laid bare by the denuding tides and storms of time. Many of the giant rocks stand out from the coast like separate islands; and one of the most pleasant of excursions is to cruise among these cyclopean formations in a small boat. Indeed Oga-hanto would be a delightful spot to spend part of the summer season, as the air is cool even in July and August, which are the best months to visit the place, as the sea is then most likely to be calm enough to permit cruising among the rocks. One of the most noted of these rocks is known as *Hokakejima*, or sail island. It resembles a Japanese junk with a sail rising to a height of seventy feet, and presents a striking appearance. All the rocks have special names, but too numerous to mention. During the period of a heavy sea the gigantic waves towering in among the rocks and rent and shattered to foam offers a scene well worth seeing. On the peninsula are two famous old temples, the Dairyuji and the Keigenji, while the ruins of an ancient *daimyo's* castle may also be still seen. Oga-hanto is to the west coast what Matsushima is to the east; and the Japanese regard the former as representing the spirit of male beauty and the latter that of the female. Access to Oga-hanto is not so convenient as to the usual tourist haunts, but this lends additional excitement to the trip.

A further place of beauty well off the beaten track is the Yabakei valley in Kyushu. Here one sees an inland rock formation that makes a striking contrast to the shattered coast scene just de-

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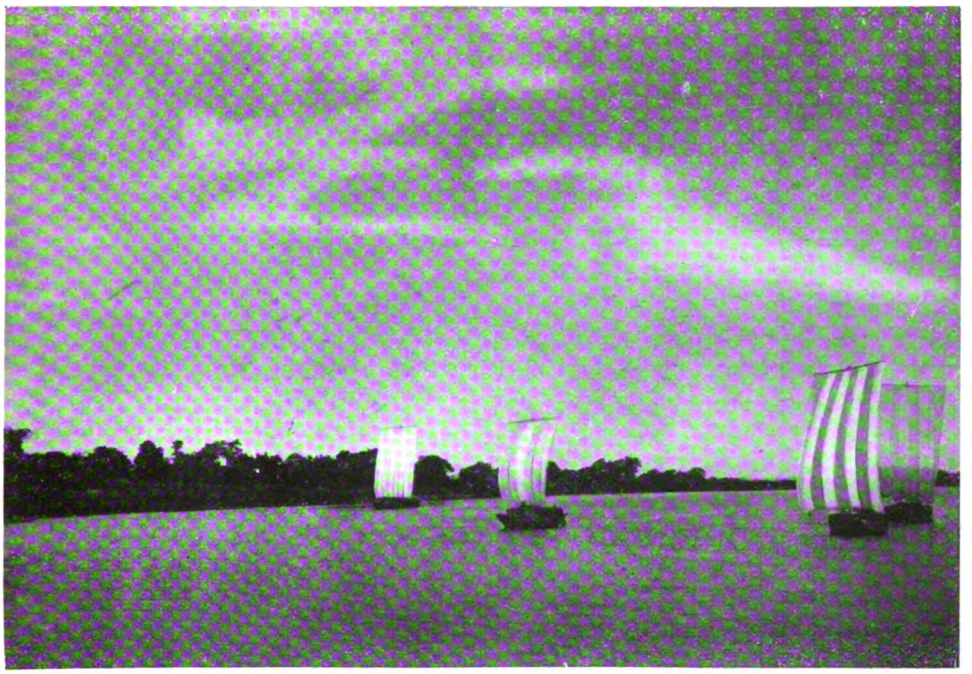

ITAKO DEJIMA, SHIMOSA

LAKE SHINJI. IZUMO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon. Schoene Plaetze in Japan.*

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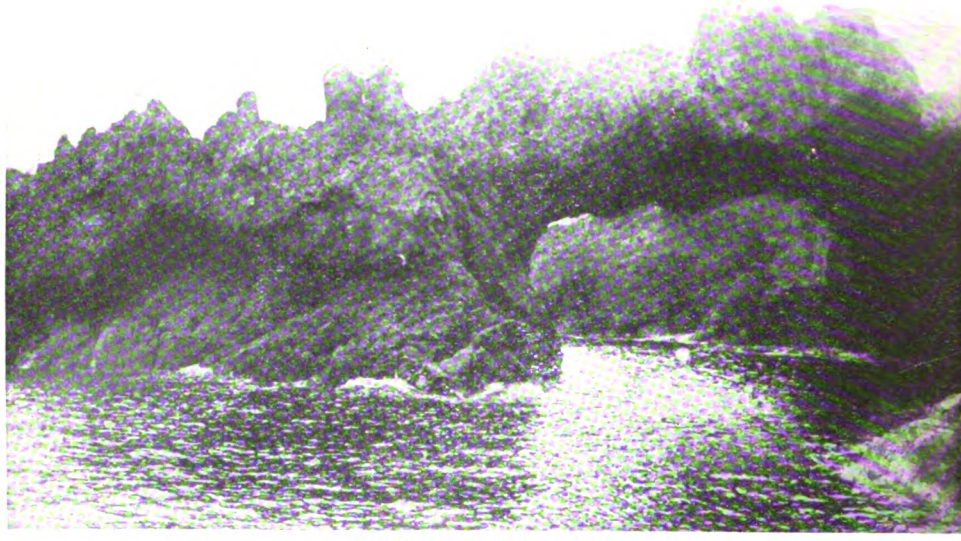

OSANBASHI, OGAHANTO

ASHI-NO-KURA, OGAHANTO

SOME BEAUTY SPOTS OF JAPAN. *Quelques belles vues au Japon. Schoene Plaetze in Japan.*

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scribed. The mountains are piled up in colossal terraces and erruptions after the curious manner one sometimes sees in conventional pictures of China and Japan, and which one fancies are impossible until the Yabakei valley is traversed. All along the valley the eye is delighted by sights of soaring precipitous crags; and by passing through numerous tunnels and coming out suddenly upon pineclad and castellated walls towering away into the blue haze. The charm is enhanced by the rich vegetation adorning the rocks, suggesting the abode of long gone Titans. A wild river rushing down the valley adds much to the picturesqueness of the scenery. In the valley and situated among the crags are temples, one of the most famous being the Rakanji, built by the priest Shokaku in 1338. The place did not attract the attention it deserves until the poet Rai Sanyo visited it in the early years of the last century, and the glowing account he wrote of it as well as the poems he composed under the inspiration of its matchless scenery, brought to it the attention of the nature-loving public of Japan.

A spot of more than ordinary attraction to most Japanese is the scene afforded from the top of the Satta Toge, a pass on the Tokaido east of Okitsu in the province of Suruga. In addition to an incomparable panoramic view of the surrounding peaks and plains, there is all about one, magnificent glimpses of colossal rock formation. In old days when many travelers had to cross the pass on their way along the Tokaido to the capital of the Shogun, the Satta Toge was infested by robbers, and many a tragedy marks the rocky pathway over the mountain. As one to-day avoids the ascent by train through the tunnel that pierces the vast elevation, one recks little of these times of yore. From the foot of the pass the beautiful plains of Mio-no-Matsubara, stretch away to the city of Okitsu with its white sand and green pines, once the camp of of armed soldiers.

Some distance away in the province of Izu is a spa known as Shuzenji, much frequented by Japanese, and justly reckoned a place of great natural beauty. Here, as far back as the seventh century, the great Kobo Daishi built a temple from which the place now takes its name. Southward and northward from the great temple, mountain views of unrivalled grandeur range away. Through the village flows the river Katsura; and in several places hot springs rush to the surface and from the rocks. Bathing places are made by excavating holes in the rocks and along the river banks to retain the warm water. At the central temple, Noriyori, the younger brother of the shogun Yoritomo, committed *hara-kiri*; and in the same place, Yoriiye, the son of Yoritomo, had afterwards similarly to permit himself to be despatched, being killed by Hojo Yoshitoki, a sad case of nemesis surely.

The view from Toba, a little village in the province of Shima, is thought by many to be a dream of beauty and a joy forever. Toba is a fishing village with a fine harbour, and a safe haven for vessels in distress. From Hiyoriyama, an elevation behind the village, fine views of Fujisan can be had, as well as most of the great ranges in that direction. The chief loveliness, however, lies in the foreground where a labyrinth of green hills, islands and peninsulas stretch away seaward, with white sails innumerable coming up the bay. The bay is

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dotted with islands giving it a beauty rivalling that of Matsushima in the north. The place has been noted from ancient times for its female divers, who in this way procure shell fish for a living. The women of Shima not only dive, but do most of the field work, the men in those parts being the weaker vessels.

Itako on the eastern shore of Lake Kasumi-ga-ura in the province of Hitachi, has an admirable situation and aspect, and is much frequented by Japanese nature-lovers. It is but a short distance from Tokyo and quite easy of access. The lake has flat, well wooded shores, with some sixteen islands scattered over its smooth waters. The view of Fujiyama from here is regarded as one of the most etherial in Japan; and the view of Mount Tsukuba is also very fine. The wealth of beautiful iris blossoms growing in the waters about Itako inspired the followed lines by a Japanese poet:

Itakodejima no
Makomo no naka ni
Ayame saku to wa
Shiorashiya.

Among wild grasses rare
Along Itako's shore
Full blooms the iris fair,
All graceful evermore.

Of the many visitors to whom Nara is a Mecca of Japanese art and religion probably not any considerable number have discovered the incomparable view from Wakakusayama behind the Kasuga shrine. The mountain is well wooded with fine old forests and the slopes are rich in verdure. Here from an eminence of over 1,200 feet the eye wanders over the fair plains of Yamato and the mountains of Yamashiro. In the spring time the path leading to the mountain is alive with pic-nickers who love to enjoy an outing there and gather bracken, which at that season is a specialty of the place. At the foot of the mountain are makers of Nara dolls, Japanese pens and horn work, offering their handiwork for sale.

One of the most gorgeous bits of unique natural scenery ever condensed into so small a compass is to be seen at Doro Hatcho on the Kitayamagawa in the province of Kii. Here there is a gorge some fifteen hundred yards long, with precipitous cliffs and wildly broken rocks on either side of an expansion in the stream, the water being of abysmal depth. All is covered with a fairylike vegetation; and in May and June the azaleas and rhododendrons burst into bloom from every nook and cranny, beholding their rich reflection in the deep blue waters. Here and there are dainty sand beaches, coves, pinnacles and caves, with fine rocky battlements all around. The towering walls of rock are crowned with great pine trees whose shadows are seen in the pellucid depths below. Seen through the mists of early dawn, at eventide or in moonlight, the place has all the wierd charm of old Japanese masterpieces, and might well be fancied the haunts of Nature's spirit. The scenery for several miles is all that can be desired, though the best is at Doro Hatcho. The usual custom is to take a boat with guides and drop down the stream through the gorge, going on further as convenience serves.

We have thus made the briefest of reference to some of the lesser known beauty spots of Japan; but these may be taken as examples of what one may expect to meet with, in many an out of the way place, as one journeys through the diversified regions of the country.

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THE CASTLES OF JAPAN

THE history of Japanese castle building stretches back to remote antiquity. When the Yamato first invaded the shores of Nippon they no doubt found some sort of fortress a necessary safeguard against the fierce tribes with which they had to contend. For back in the mists of mythology we are told that the great lord of the land, Okuninushi-no-mikoto, had to built a castle in defence against the multitudes of deities that menaced him; and coming down nearer the earth, we find it recorded that the first sovereign of Japan, Jimmu Tenno, found castles a convenient protection against the leader of the savage hordes, Yasotakeru. Though these early erections cannot be supposed to have shown the proportions of later constructions, they doubtless justified the object of their erection. The frequent and protracted wars between the Yamato and the wild tribes they encountered must soon have rendered evident the expediency of permanent forts in various commanding positions. These at first probably consisted of earthen ramparts or rows of palisades, situated mostly on important eminences. With improved methods of constructive art, came erections of wood and stone, which by and by were flanked with towers and surrounded by a wall and ditch. Increased mechanical and architectural skill while it made little alteration on the fundamental plan of such buildings, gradually introduced numerous contrivances for repelling assault, and rendering a great castle well nigh impregnable.

Descending to the plane of history we find that in 655 A.D. the Emperor Tenji erected a structure surrounded by a wide moat in Tsukushi (Kyushu); and that this moat was filled with water, giving rise to the name *mizuki* or water castle. There are also records of castles built in the provinces of Nagato and Iki at a very early date. These were probably in defence of attacks from Korea, which when made a tributary to Japan, often revolted and threatened invasion. As the Ainu tribes were driven further and further northward castles extended thither also in protection of the Yamato frontier, a surer defence than that practiced along the guard lines in Formosa to-day. Unlike the European custom, the Japanese warrior did not usually dwell in his castle; it was a fortress chiefly and used only in time of war. In later times, hows ever, the European custom came more into vogue. Such heroes as Kusunoki Masashige resided in his famous castle of Chihaya; while the Emperor Godaigo lived in the castle of Kasagi in Yamashiro.

No great change can be traced in the construction of Japanese castles till we reach the period of the great Oda Nobunaga, when he constructed the cyclopean walls of Azuchi castle in 1576, conspicuous for its big central towers, *tenshukaku*, or Heavenly Lord towers, this being the first example of such architecture in Japan. As the towers were originally dedicated to Jehovah, the God of the Christians, it is natural to infer that the innovation in structure must have been the result of suggestion from the Spanish and Portuguese missionaries in whose religion

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the great warrior professed to believe. For military purposes the tower appears to have been used chiefly for reconnoitering and ascertaining the position of the enemy. From this time much attention was devoted to the development of castle building; and the great Taiko, Hideyoshi, set an unprecedented example in the castle of Osaka, the finest that the Empire had hitherto seen. This great structure, together with those at Nagoya and Kumamoto, still stands a monument to unique military genius of old Japan.

The structure of the Japanese castle thenceforward appears to have remained permanently on the lines suggested by the Spanish, though hardly so elaborate as some of the great castles of Europe. There was first the great moat surrounding the outer wall of the castle, filled with water, and along the inner bank ran a great stone wall surrounding the castle. This wall was from twenty to thirty feet high, and was surmounted by a plaster wall with loopholes for spying on the enemy and directing arrows or missiles at him. From the top the of the wall the earth sloped away on the inner side, enabling the defenders to approach the loopholes with ease. In the case of great castles like Yedo there was a second and even a third moat and wall. Within the inner wall stood the central building, for the lord of the castle, and above it rose the three-storeyed tower, with its sweeping curved roofs and white walls. Other detached buildings within the wall were sometimes known as the east keep and the west keep, the north keep and the south keep, according to position; and one projection extending beyond all others for reconnoitering purposes was the *demaru*, or projecting tower. As in the case of European castles, there were towers or bastions at intervals along the walls, especially at the gates, whence the position of the ememy could be ascertained and defence offered. Whether the castle had two or more moats and walls the construction was on the same lines. The moats were crossed by bridges, which were usually of three kinds; an earthwork structure that could be quickly demolished in time of emergency; a drawbridge capable of being raised from within the castle; and a sort of suspension bridge. The average width of the Japanese castle moat appears to be about 90 feet. A somewhat unique feature of the Japanese castle is the construction of the gate. It is like a square box, hence the name *masugata*, a little box for use in dry measure. It is so constructed that on entering the first gate there is another gate, not immediately in front but at right angles to one side, in a wall forming a small square, surrounded by high stone walls. This formed an excellent means of defeating the enemy, should they break through the outer gate; for, as they massed or crowded into the little square trying to force the inner gate, they could be attacked with fatal effect from the towers above. A gate of this form still stands at Sakurada, one of the entrances to the Imperial palace grounds, Tokyo.

There was a front gate, known as the *ote*, and a postern gate, called the *karamete;* and some castles had secret underground entrances through a tunnel leading to some forest or mountain recess. Other castles had the peculiarity of a lead roof, which could be utilized for making bullets in time of emergency, as in the case of the castle of the Marquis Mayeda at Kanazawa. In certain districts, moreover, the tombstones of the cemeteries were commanded to be made according to specified shapes and sizes, so as to be quickly available for building castle walls in time of danger.

One of the most interesting specimens of old castle architecture in Japan is that at Kumamoto in Kyushu. As far back as 1521 the daimyo, Kanokogi Chikakazu, built a fortress at that place; and in 1587 Hideyoshi gave this castle to Sassa Narimasa; but the latter, for some crime or other, was put to death the following year, and the castle passed into the possession of the famous general Kato Kiyomasa, who by 1607 had it rebuilt on elaborate proportions such as it reveals at the present day. The son and heir of the great Kiyomasa was not the man his father was, and he

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HIMEJI CASTLE

JAPANESE CASTLES. *Châteaux japonais. Japanische Schloesser.*

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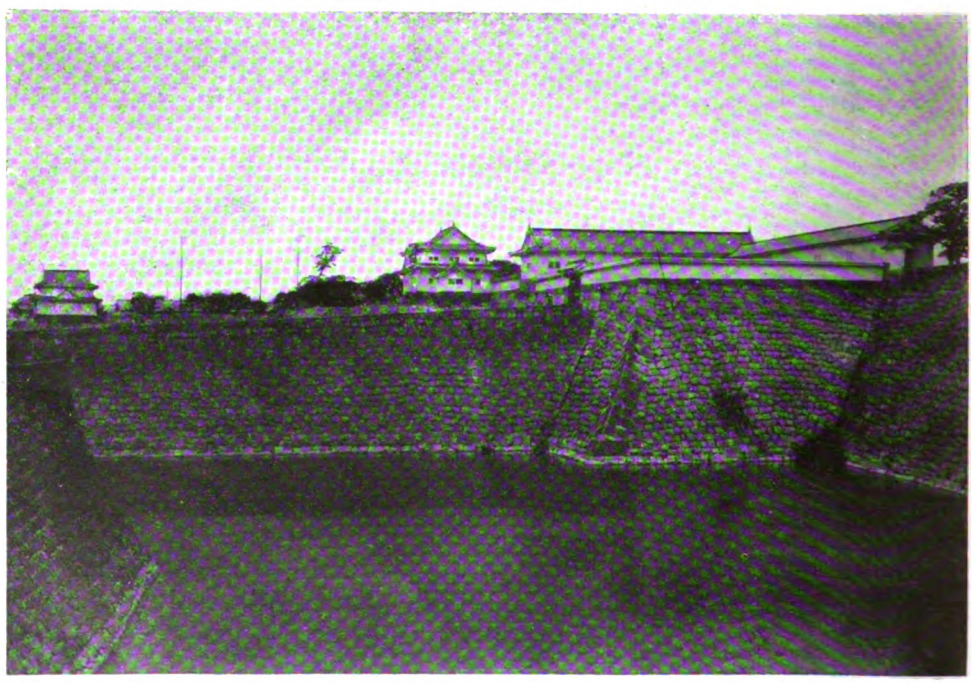
MATSUMOTO CASTLE



MASSIVE FOUNDATIONS AND MOAT OF OSAKA CASTLE. *Lourde masonnerie dans le fossé du château de Osaka. Massives Mauerwerk am Wall des Schlosses von Osaka.*

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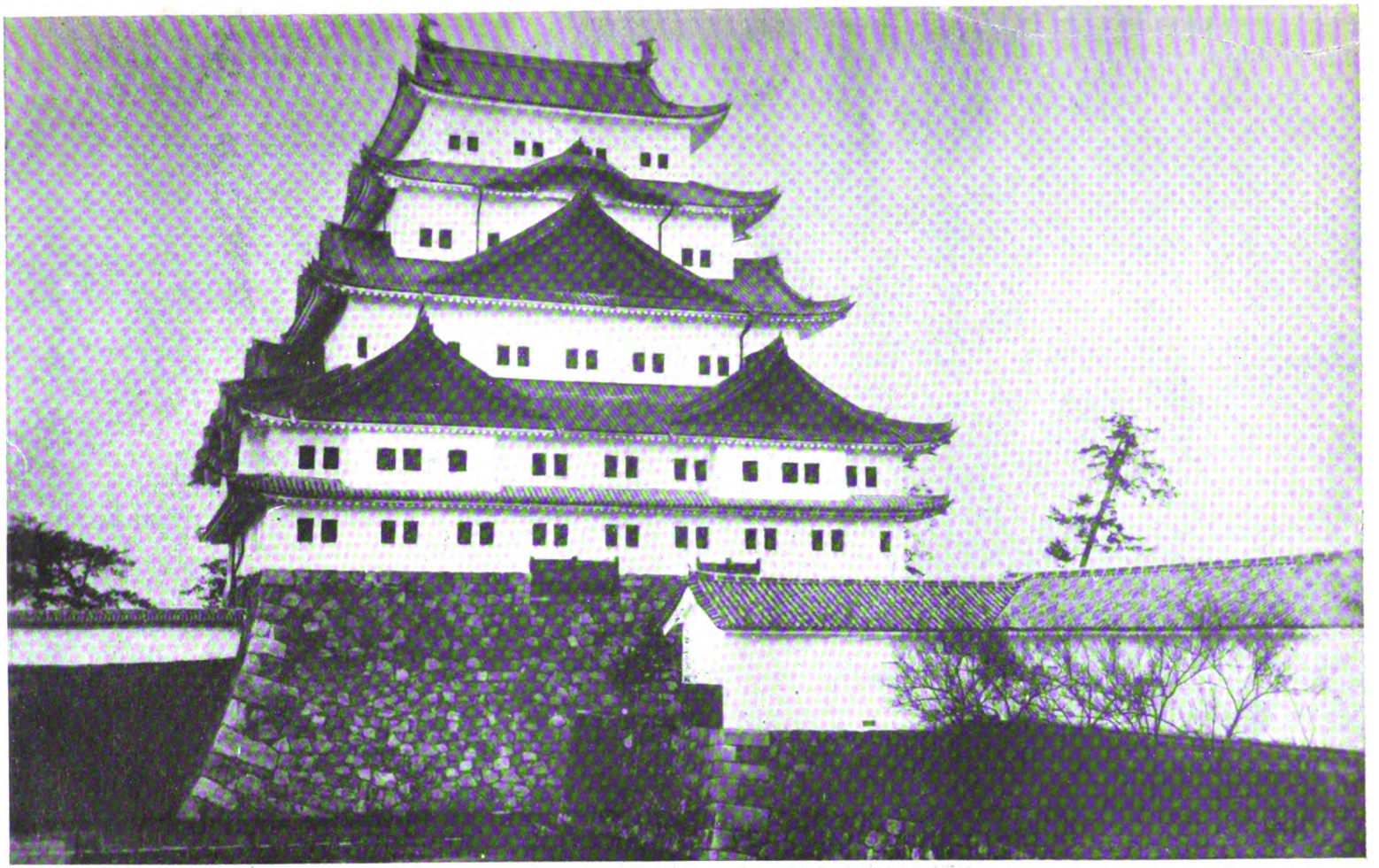

PART OF THE FAMOUS NAGOYA CASTLE. *Une partie du fameux château de Nagoya.* ***Ein*** *Teil des berühmten Schlosses von Nagoya.*

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KUMAMOTO CASTLE

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forfeited the castle, when it was given to the Hosokawa family who retained it down to the Meiji era. It is one of the few Japanese castles which has experienced a modern seige, being the center of a fierce engagement in 1877, when the Saigo rebellion took place. The great castle, like so many in Europe, is built on the banks of a river, the Tsuboi which runs along its eastern side, with the Shirakawa flowing along its south side, while on the west rise the Hanaoka hills. At the time of the seige the garrison consisted of 4,000 men, and was defended by 26 pieces of artillery. Saigo and his men approached the fortress and requested Commander Tani to surrender; and this being refused, the rebel army made an assault on the castle one week later, investing it on all sides. The guns of the enemy mounted on Hanaoka hill poured in a heavy fire, destroying and burning a part of the castle. This failing to reduce the fortress the enemy decided to starve out the garrison, but being now attacked in the rear by Imperial reinforcements, they were utterly routed. This incident is extremely interesting as proving the efficacy of a Japanese castle in the face of a modern foe. In this case 4,000 men were able to keep off and finally vanquish four times their number, under the protection of this historic fortress of old Japan.

The Osaka castle, once the finest specimen of fortress in all the east and still the most splendid example of castle structure in Japan, is yet nothing compared with its former magnificent proportions. The castle once had three instead of the present two keeps, the third one having been demolished in the fierce seiges of history; and the ground whereon it stood has now been incorporated in the city streets, known as Tamatsukuri and Uwamachi. The enclosure is about 700 feet long by 600 in width, and forms a convention barracks and headquarters for the Fourth Division of the Imperial Army. The famous Osaka castle, strange to say, had a religious origin. In 1532 Kyokyo, a priest of the Hongwanji sect of Buddhism, in this place then known as Ishiyama, set up a small castle, which was also used as a temple. This was in the days of militant Buddhism, when the soldier monks of Hiyeisan were the terror of the country, and had to be subdued by the stern hand of Oda Nobunaga, who entrapped them in their castle and destroyed them. Subsequently the fortress was occupied by Hideyoshi, who rebuilt it on the grand scale that made it the foremost fortress of the Empire. Situated on a splendid site, bounded on the north by the river Temma, on the west by paddy fields and on the south by the plains of Settsu, the fortress raised its lofty walls to a height of 120 feet commanding a magnificent view of the surrounding country. The usual moat environed the castle insulating it to the river; the whole compass of the environs being about six miles. Here the great Taiko thought to have his posterity enthroned for ever. But it was not so to be. After his death Tokugawa Ieyasu assumed the dictatorship, attacked Ishida Kazushige and defeated him in the historic battle of Sekigahara and became master of the territories of the *Taiko*. To humiliate and weaken the son of Hideyoshi, Ieyasu depleted the territories of Hideyori, and to lessen his wealth, commanded him to undertake the casting of a great image of Buddha for the Hokoji temple in Kyoto. Not content with this depletion of Hideyori's fortune Ieyasu obliged him to cast a big bell for the temple, the image and bell being produced at enormous cost, even for those days. In the Chinese inscription on the bell an extra ideograph somehow got inserted between the others representing the name of Ieyasu, the Shogun was offended thereat and Hideyori was condemned. Whereupon the latter arose in arms, ensconced himself in Osaka castle and defied the armies of the Shogun. The fortress was beseiged by Ieyasu with 100,000 strong, and for months proved impregnable to his veterans. It is said that after Hideyoshi had completed the castle he invited Ieyasu one day to visit it and look over the new stronghold, which the great general did. While escorting Ieyasu

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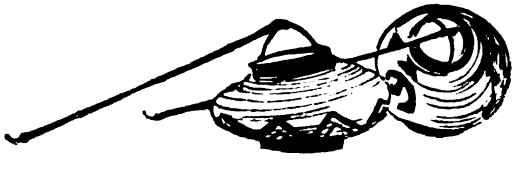
over the place the *Taiko-on* asked the fomous strategist what he thought was the best way to take the castle in time of war. Ieyasu remarked that he could think of no way by which so invulnerable a fortress could be reduced. "There is but one way," said Hideyoshi. "It might be accomplished by the stratagem of proposing peace on condition of filling up certain moats, and afterwards renewing the attack." If the story be true, there is no doubt Ieyasu never forgot the suggestion; for it was exactly the expedient he resorted to in capturing the fortress and ousting Hideyori. Proposing terms of peace, and acting upon their acceptance, Ieyasu proceeded to fill up the outer moats; and when he reached the inner ones, he continued to fill them up in spite of the protests of Hideyori, and so the latter was at the mercy of the enemy.

After the extermination of the house of Hideyoshi the castle came into the possession of the Matsudaira family, who restored it as much as possible, though not to its full proportions, and turned the environs into city lots. Thinking it unsafe to entrust the fortress to an alien family, the place was put in charge of a *jodai*, or warden, of the Tokugawa family, after the removal of the Matsudaira to another fief; and from this time it became a frontier post against the discontent of the western daimyo. Unfortunately a fire broke out in the castle shortly before the Restoration period and destroyed most of the buildings of historic interest. Thus the finest specimen of castle architecture in Japan passed away. The castle had some foreign connections, too; for here it was that the representatives of foreign countries were received in 1867. The next year it was attacked by the Imperial troops, when the Tokugawa garrison caused its destruction by fire before their final retreat. Though the buildings have to some extent been restored there is nothing to indicate its former glory, save the cyclopean masonry used in the construction of the walls, some stones of which are as much as 40 feet long, 10 feet high and several feet thick. These megalithic specimens were presents from various *daimyo* who wanted to win the favour of Hidyoshi, and sent the stones by boat to the walls during construction.

The next finest example of castle architecture to that of Osaka, is Himeji, which yet remains in an exceptional state of preservation. Like most of the other old fortresses, it is the work of several builders through succeeding centuries. Founded in the 14th century by Akamatsu Enshin, it later fell into the hands of the Ashikaga shoguns, but was recovered in 1467 by the Akamatsu family. In 1577 the all-powerful Oda Nobunaga gave it to his righthand man, Hideyoshi, who enlarged the castle and crowned it with 30 turrets. Finally it came into the possession of Ikeda Terumasa in 1608, being granted him as a fief, and he increased the number of turrets to fifty, the task of enlarging it taking nine years. For many succeeding centuries this section of the Empire had peace; and at the time of the Restoration the castle belonged to a *daimyo* named Sakai. A detailed description of the castle will not be necessary, as it is much on the same lines as those already described. Similarly also another of the great castles of Japan, Nagoya, has been described in a recent article entitled "Japan's New Scenic Route," for which the reader is referred to the JAPAN MAGAZINE for December, 1912.



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THE JAPANESE IN CALIFORNIA

IT is clear that from the beginning the Japanese have been a migrating race, else they would never have dared the unknown and finally succeeded in reaching the utmost limits of the east. And even after the Yamato archipelago was settled, there were always adventurous spirits scouring the seas, and either trading or settling in distant places. Up to the time when all foreign intercourse was prohibited by the shogunate, there was scarcely a country bordering the Pacific that the Japanese had not visited; and as soon as the ban against immigration was removed after the opening of the country to foreign intercourse, there were not wanting those who made ready to give vent to the long suppressed desire for foreign lands; and among the earliest of these were the immigrants to California.

There are, of course, Japanese to be found in almost every important center of the west, including all the larger towns and cities of America, but more than sixty per cent of those settled in the United States, are in California. Most of those in the Golden State are engaged in agriculture, over 75 per cent of the acreage cultivated by Japanese, being in that state. California is Japan's next neighbour across the Pacific, and naturally the majority of the immigrants found settlement there. Not only so, but the climate of that state is more like that of their own land than any other part of America, which is a supreme attraction to lovers of sunshine and flowers, like the Japanese.

The first Japanese immigrants to America, some 40 in all, set out for California in 1869, not long after Japan herself was opened to the foreigner. From that time onward there has been a steady stream of immigration from year to year, culminating at last in numbers that tended to cause alarm among the laboring population of the west. At first the stream was naturally thin. In 1878 there were only 120 Japanese in California. During the next ten years the number had increased to 1,000; and the ensuing decade saw it swell to 13,000; and by 1907 there were no less than 57,000 Japanese in the Golden State. Thus in a population of 2,377,569 the Japanese numbered 56,760, or about one-fortieth of the total inhabitants, comprising 44,368 males; 7,202 women; 2,703 boys and 2,487 girls. In 1908 the Japanese population of California had arisen to 60,780, the largest figure in the history of the country. The new immigration regulations, restricting the movement of Japanese to the United States, came into fore shortly afterwards, and from that time the stream has grown smaller and smaller, and is still on the decline.

As most of the immigrants are engaged in agriculture the position of these becomes a matter of great importance to themselves and to the country where they have settled. In 1911 the acreage under cultivation by Japanese in California was 239,720 mostly given up to potatoes, vineyards, orchards, berries and various vegetables, the total value of products amounting to no less than $12,507,000 annually. As the total agricultural products of the state amounted to about $58,000,000, it will be seen that the Japanese farmers produced nearly 20 per cent of the whole. This takes no account of the amount of labour performed by Japanese on land over which they have no control. If this be reckoned, it might be said that the Japanese produce at least 90 per cent of the total results of agriculture in California. More than fifty per cent of the vineyard labour is in the hands of

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Japanese, and the same may be said of vegetable cultivation. Indeed it is not too much to say that the Japanese are the life of agricultural California. What the land would do without them is a question no one, not even their severest critics, has ever dared to answer.

In the districts surrounding the Bay of San Francisco the Japanese are an invaluable portion of the community. In the Alameda agricultural district the American population is about 26,000, while the Japanese is about 1,200, rising in the summer season to over 2,000. Some 200 are engaged in the salt fields; but the rest give their time to market gardening, orcharding and general agriculture; and without their assistance the orchards of the district could never place the fruit on the market in proper time and condition. It is their deft fingers that handle the millions of cherries, tomatoes and apricots that swell the market in season, and they also take an important place in the immense wheat harvest of the vast fertile valleys of the state.

In the northern portion of the great state there are some 16,500 Japanese, nearly all of whom are devoted to the tilling of the soil. Perhaps the most successful and important Japanese farmers of the state are in this northern district. Around Sacramento they are among the greatest fruitgrowers, vine-yardists and vegetable producers the country knows. The low-lying district along the river is tabooed by the native population, and given up almost wholly to the men from the rice fields of Nippon. Without the Japanese this whole fertile district would probably be idle and useless. Near Stockton alone there are about 4,000 Japanese farmers, all doing a brisk and productive business. I have seen a good deal of these; have lived near them and bought from them, and have always found them a practical, honest and enterprising set of men.

To realize fully what the Japanese are to California one must take a trip down the San Joaquin valley, a vast stretch of fertile territory lying between the coast range and the Sierras, and capable of producing enough wheat to feed the entire nation. No one that has witnessed the operations of this great district in spring-time and harvest can ever forget the impression: limitless reaches of green alfalfa, endless acres of orchard bloom, and then in the autumn the measureless vistas of golden grain, and trees laden with sunriped fruit. The wealth of wild flowers that streak the meadows is in itself a vision to be remembered:

O, the purple patches gleaming
Through the meadows green and gold;
O, the silver waters teeming
From the mountains far and cold!

Lo, the lazy cattle feeding
In the green alfalfa fields!
And the airy windmills speeding,
Tell what homes this valley yields.

Miles and miles between the mountains
Endlessly it gleams away,—
A sea of gold, white-flecked with fountains—
Ripening wheat lands dim the day.

This vast harvest of fruit and grain could hardly be gathered in but for the help of Japanese hands. During the time of the anti-Asiatic agitation the number of Japanese in this district became somewhat reduced. Indians, Greeks, Mexicans and Italians took their places; but these were soon found to be inferior to the Japanese as practical orchardists and harvesters. The American managers freely admit that one Japanese proves equal to at least three or four of these other nationalities, when it comes to agriculture. It is now, I think, admitted that middle California cannot be fully developed without the assistance of Japanese labour.

Similar conditions obtain in southern California. Round about Los Angeles the Japanese are the chief agriculturists and market gardeners. They form the most influential and enterprising of the green-grocers in the markets of the southern city, always outdoing natives and Chinese. The same is true of them along the coast towns. The Japanese farmer, as in his native land, is a sober, hardworking man, always trying to have his own little hut and his wife and family, when he is permitted to have a

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JAPANESE SCHOOL GIRLS IN CALIFORNIA

A JAPANESE FAMILY IN CALIFORNIA: RESIDENCE BELOW. *Une famille japonaise. Japanische Familie in Californien.*

A JAPANESE RESIDENCE IN CALIFORNIA. *Maison japonaise en Californie. Japanisches Heim in Californien.*

THE JAPANESE IMMIGRANT IN CALIFORNIA. *Emigrants japonais en Californie. Der japanische Einwanderer in Californien.*

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1. A JAPANESE DOCTOR'S HOUSE. *Maison d'un médecin japonais. Haus eines Japanischen Arztes.*
2. A YOUNG JAPANESE FAMILY.
3. A FAMILY ON SUNDAY AFTERNOON.

THE JAPANESE IMMIGRANT IN CALIFORNIA. *Emigrants japonais en Californie. Der japanische Einwanderer in Californien.*

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wife. He does not hang around the saloons and questionable places, wasting his savings. It will indeed be a sad day for agriculture in California when the Japanese abandon it.

The Japanese in America are not all agrarian workers, however; they engage also in commerce and the professions, and in this respect are no less successful than the other immigrants settling down in the United States. In trade the Japanese have an uphill fight; for the native population is likely to deal chiefly with its own tradesmen, so that the Japanese are left to cater to their own countrymen for the most part. As importers and exporters the Japanese are however, coming more and more to occupy a position of importance in the trade of California. As hotel keepers, provisioners, laundrymen and cooks they are unexcelled, and are doing a very flourishing business. The income from each of the branches of enterprise mentioned was, last year, over $1,000,000; while other arts and crafts are followed with varying degrees of success by large numbers of other Japanese. The most prosperous of this class are in San Francisco, where the Japanese population is now over 7,000. When one thinks of the handicaps they have had to contend with there, the marvel is that they have succeeded so well. In such trades as laundry business, tailoring, dyeing and shoemaking, the competition is extremely keen, and jealousy prevails to a great degree; but the Japanese are well holding their own. In Fresno in middle California the Japanese were at first separated from the commercial center of the native merchants; but the Japanese have now opened shops supplying natives and Japanese alike, and are doing well. The Japanese report that at least 70 per cent of their customers in Fresno are white people, or *pink* people, to speak with due respect for truth.

The Japanese in California also take a considerable share in the fisheries of the state. First beginning at Monterey and Los Angeles, they now are to be seen engaged in the fisheries of almost every town along the coast, in many of which they almost mononpolize this occupation. The Japanese fishermen not only supply a large part of the domestic market, but their canneries supply a further demand in Hawaii. In Los Angeles alone some seven-tenths of the fishery business is taken by the Japanese.

Considering the amount of discussion that has been caused by Japanese immigration to California, it may be taken for granted that questions of social ethics and religion are among the most important that have to be faced by the immigrants in making good their right to live in America. It will be admitted at the outset that the Japanese are as anxious for education, both for themselves and their children, as any people in the world. This is quite a characteristic of the Japanese in California, no less than among their fellow-conntrymen at home. When it is understood that the Japanese in California have a birth rate of about 1,000 a year, the problem of education becomes a pressing one. In 1911 there were found to be some 2426 Japanese children of school age, that is, from 5 to 20 years age. Of these 582 attend American primary schools; and 532 go to Japanese primary schools, in addition to which there are a number of Japanese children at various schools here and there through the state. The difficulty is that of the total number of school age not half have an opportunity of getting an education. One reason is that all those of exactly the age of five are not admitted to school, being less than five from an American point of view. Also there are numbers of parents who have not yet decided whether to send their children to Japanese schools or American schools; and so the children go nowhere. Moreover, in the agricultural districts many of the Japanese are so far from school that the children cannot go. There are also a number of Japanese at higher institutions of learning in California. Of these some 186 are at high schools, and at the various universities there are usually from 20 to 30 Japanese students. The Japanese in California spend shout $18,-

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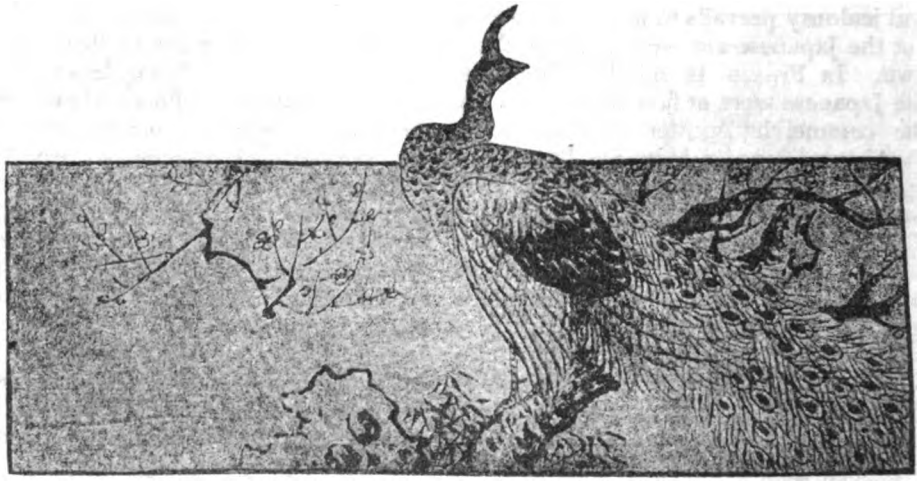
000 annually on their primary schools, including 11 kindergartens connected with the said schools. They also have established schools for the teaching of language, cooking and crafts. In fact they are doing all within their ability to fit themselves to take an intelligent part in the great civilization in which they find themselves placed.

As to religion the immigrants are either Buddhists or Christians. The impetus is in favour of Christianity and most of the Japanese incline that way. They have their churches and their clergy, and the American Christians maintain missions for them; while at the various Christian meetings and conventions there is always a fair sprinkling of Japanese. Of Japanese churches there at least 48 now in the state, with 42 pastors or missionaries, and the membership is about 2,600, Last year the members contributed some $23,462 for the support of Christian work.

The Buddhist cause among the Japanese in California is under the auspices of Hongwanji sect, whose priests are labouring for the spreading of the faith among their countrymen. There are now about 14 places of worship, with an equal number of priests, and the amount annually contributed for the support of the religion is $16,400 with a membership of some 4,663.

It will be seen that on the whole the Japanese in California are in a prosperous condition; and that compared with the rest of the population, they are no less morally and spiritually inclined than the Americans. Considering the prejudice with which they have had to contend they have entered to a marvellous extent into the life and activity of the country, and have taken a very important part in its development. There is no doubt that as the spirit of true humanity and civilization prevails, racial prejudice will give way to genuine neighbourliness and sociality, and the Japanese will be as welcome in California as the immigrants of Europe.



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A JAPANESE VEGETABLE AND FRUIT MARKET, CALIFORNIA. *Marché japonais de fruits et de légumes en Californie. Ein japanischer Gemüse-und Fruchtmarkt in Californien.*

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HON. SEISHIN HIRAYAMA, M. H. P. COURT COUNCILLOR AND VICE-PRESIDENT OF THE JAPAN EXHIBITION ASSOCIATION. *Conseiller de la Cour et Vice-president de l'association pour L'exposition japonaise. Hofrath und Vicepraesident der japanischen Ausstellungsgesellschaft.*

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JAPAN AND INTERNATIONAL EXHIBITIONS

By THE HON. SEISHIN HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS, AND VICE-PRESIDENT OF THE JAPAN EXHIBITION ASSOCIATION)

AS Japan is actively engaged in preparations for taking a prominent place in the great International Panama-Pacific Exposition to be held at San Francisco on the opening of the Panama Canal in 1915, it may be worth while at this time to review our relation to expositions as a method of promoting international trade and enterprise, and to show somewhat the spirit in which Japan has always regarded such endeavors. Our government accepted without hesitation the invitation of America to be represented at the coming exposition; and when our commissioners were officially despatched for the purpose of selecting an appropriate site for the Japanese buildings to be erected for exhibition purposes, they were received with cordial welcome both by the officials of the Panama Pacific Exposition and by the representatives of the American government. The Imperial Diet of Japan has already set apart the necessary sum for our being worthily represented at the Exposition; and the Japan Exhibition Association, a permanent national organization, of which I have the honour to be vice-president, has already been holding conferences with the Imperial government to consider the plans and desires of our exhibitors, and how to facilitate the selection and despatch of appropriate exhibits. So far the prospects are very encouraging, and there is every promise of a great number of products being sent from Japan.

As the Panama Pacific Exposition is intended to commemorate the completion of America's colossal achievement, one of the greatest works ever undertaken by man, it is anticipated that it will represent one of the most enormous and cosmopolitan occasions that has ever taken place on earth, and no doubt the benefit to mankind will be correspondingly considerable. The Panama Canal will revolutionize the trade routes of the world to a great extent; and it will not be too much to expect that all the civilized nations of the world will take a lively interest in the celebrated commemoration. In fact, if other nations feel as Japan does, they will show nothing but gratitude for being permitted to participate in so universally significant a celebration. The grand scale on which preparations are being made and the immense scale on which everything will be carried out promise a magnificence and a wealth of national and international achievement greater than the world has hitherto seen.

Japan has enthusiastically been in favour of expositions from the beginning, and has always tried to take a worthy part in each, as invitation has come. Her peaceful martial spirit regards such great events as opportunities for displaying achievement on the peaceful battlefield of industry and trade. In this spirit she has consented to enter the lists at the great exposition of 1915. A brief review of our relations with international expositions in the past may give some indication of how we shall approach the greatest of them all.

The first exposition we had the privilege of participating in was that of Paris in 1867. The event was opened by Napoleon III in person, he then being at the height of his power in Europe. Those of us who witnessed the occasion still treasure the memory as one of the most interesting and precious in our experience. At that time Japan was yet under the Tokugawa

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régime; and though we were on the best of terms with France and cordially accepted the Imperial invitation to be represented, we could not do as we either wished or intended, and consequently our few exhibits were not at all worthy of our country. For this exhibition two of our clans, Satsuma and Hizen, united in a joint array of exhibits. This was the first time we had ever attempted such a thing, and our want of experience told greatly against us. Insignificant and unrepresentative as our objects sent were, we learned not a little, and felt that we had derived some benefit.

Our next attempt was at the Grand Exposition of Vienna in 1873. As this was at a period just after the establishment of the Restoration in Japan, we were rather too busily engaged with reform at home to take a sufficient interest in matters abroad, even for our own benefit; but our government freely accepted the kind invitation from the Austrian authorities, and decided to send what exhibits we thought best calculated to represent the artistic, industrial and commercial activities of the nation. We even went so far as to establish a special office for the purpose of promoting interest in the exhibition, with Count Okuma as president, and Count Sano as vice-president. As Count Sano had previously represented the Hizen clan at the Paris exhibition and, therefore, had the necessary experience, he was naturally placed at the head of affairs affecting our exhibits at Vienna, and went to Europe in that capacity. Taking advantage of the trip, he was appointed also to represent Japan as Minister Resident to Italy and Austria. By his admirable combination of extraordinary zeal and superior knowledge Count Sano succeeded in interesting many in the exhibits of his country, and at the same time himself acquired so familiar an acquaintance with the technical and industrial progress of Europe that after his return to Japan he proved an invaluable help to his countrymen. His method of accomplishing his purpose is worthy of note; for he took abroad with him several young men of intelligence and ambition, whom he sent to various works, and seats of learning, to acquaint themselves with the European achievements of the time. Consequently the return of the party lent great impetus to Japanese art, commerce and industry. It was a time when the people of Japan as a whole took little or no interest in such things as exhibitions; and considering that most of the exhibits at Vienna had to be purchased and sent by the government itself, there being hardly an individual exhibitor, the results were more than satisfactory. Personally I had the responsibility of acting as consignee for the exhibits and also as salesman for them in case they were sold, and I have always been grateful for this privilege.

Japan's next effort toward being represented at exhibitions abroad was in 1878 at Philadelphia, and in 1889 at Paris again. We also took part in the Pan American Exposition at Chicago in 1893, and in the Paris exhibition of 1900, as well as at the St. Louis exhibition of 1904 and the Anglo-Japanese Exposition at London in 1910, all of which at least tends to show the interest we have always taken in such enterprises, and suggests the benefit we believe they bring to our nation. The Anglo-Japanese Exhibition was of course somewhat different from the others, but we participated in it in the usual manner, as we have done in many smaller ones in various places at various times.

An encouraging feature of our relation to international and other exhibitions has been the growing increase of interest in such events among our merchants and manufacturers, as well as among our population as a whole, our exhibits despatched having always shown an increase. Not only so, but the habit of making the government pay transportation charges on exhibits, has much changed, and all the more important exhibitors are now willing to pay their own expenses. The government has still to bear most of the outlay for show-cases and buildings, or subsidies are granted to assist in properly placing the exhibits on view. Probably the same custom will obtain as to

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the San Francisco exposition, only a few of the larger firms paying their own way. This must inevitably be the case with a country where in so many cases, industries are in the nascent stage and the manufacturers are still poor.

A very important consideration in undertaking to take part in an international exhibition is the management of the nation's exhibits. Hitherto all such business as the selection, transportation, placing and selling of exhibits was arranged by a special committee of government officials, who had to see to the safe arrival of the goods and their safe return to Japan if not sold. However in arranging for representation at the Paris exhibition of 1900 the Japanese exhibitors for the first time undertook to form an organization of their own for the purpose of management, the government granting a small subsidy to show sympathy and to lend assistance, as well as to retain the right to exercise control so far as necessary. The president of this association was Mr. Masana Mayeda, member of the House of Peers, myself having been appointed chairman of directors, and sent as chief representative at the Paris exhibition, in order to see to the management of affairs. For the exhibition association appointed to carry out the arrangements for the exhibits of Japan at the St. Louis Exposition, Mr. Kahei Otani, president of the central association of tea merchants and of the Yokohama Chamber of Commerce, acted as chief commissioner. At the time of the Anglo-Japanese Exhibition, at the instance of the Imperial government, I organized an association for the management of affairs, and took charge myself in the capacity of president. As it seemed a useless repetition of trouble to organize a special association every time we took part in an international exhibition, the event proving of increasing frequency, it was decided after the close of the Anglo-Japanese Exhibition, to form a permanent association; and consequently the *Hakurankai Kyokai*, or Exhibition Association, was formed and received government sanction as a body corporate. Viscount Oura, one of the most zealous advocates of the new association, was appointed its first president and myself vice-president, taking immediate oversight of affairs concerning its interests. Now that Japan is again to take part in an international exposition, there will be no trouble about finding a management, as the Japan Exhibition Association will make itself responsible for that duty. Under the counsel and command of the Imperial government the Association will continue to advance the interests of exhibitors and to inform them how to proceed with their exhibits. Although our government does not intend officially to participate in the coming San Diego exhibition, the Japan Exhibition Association will take an active interest, with the approval of the government.

Japan has therefore taken an important part in all the three great expositions that have already taken place in the United States, namely at Philadelphia, Chicago and St. Louis; and her consent to take a still more important share in the great forthcoming event in San Francisco is a sufficient confession of our belief in America and the benefit we recieve from the treatment she gives us on such occasions. In this fourth attempt to show our American friends what we have done and can do in the way of art, industry and trade, we hope to surpass all former efforts in this direction, and expect to show a better record of progress than we have ever done before. The knowldge of us and our achievements, which American and other visitors to the Panama Pacific Exposition will carry away, may, we venture to think, do something to make our mutually strong friendship still stronger, if possible, and prove how earnestly we are striving with America toward the same ideals and the same ends. Moreover, we are not without conviction that our part in the San Francisco exposition will do something to encourage our numerous fellow-countrymen now living in California, not only to be proud of their ancient fatherland, but to take a more useful and prominent place in American life and progress.

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A SONG

Oft in the misty spring
The vapors roll on Mount Mikasa's crest,
While, pausing not to rest
The birds each moon with plaintive note do sing.
Like to the mists in spring
My heart is rent; for, like the song of birds,
Still all unanswer'd ring
The tender accents of my passionate words.
I call her every day
Till daylight fades away;
I call her ev'ry night
Till dawn restores the light:—
But my fond prayers are all too weak to bring
My darling back to sight.

AKAHITO,

Trans. by B. H. Chamberlain.

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THE JAPANESE SUFFRAGETTE

By MRS. HATOYAMA

COMPARED with the west, the rise of woman in Japan to a position of equal rights with man, has been a process long and slow, owing to inherent differences of civilization born of divergent history and circumstance. The history and life of America, for example, have been so different from Japan that there seems little for comparison between the two countries. During the American colonial period women were so scarce as to be at a premium; and often when shiploads of females arrived from the home land, prospective husbands flocked in crowds to seclect prospective brides, not hesitating to pay for the privilege. Women naturally commanded under such circumstances an unusual degree of attention and respect, and thereby the spirit of chivalry was promoted and strengthened among the male sex. With the growth of population and the consequent wide diffusion of education women acquired the same mental development as men, and individualism among the sexes was given a free play never known in the East. Moreover, the fathers of families appear to have loved their daughters more than their sons, and when the parents died, more fortune was bestowed upon the girls than upon the boys. As time went on it became customary for men, after graduating from school or college, to enter some profession and do for themselves, while the women remained at home and lived on their parents, inheriting the family fortune at last. Consequently it is not uncommon to hear of lady millionaires in the United States; but such a thing is unknown in Japan. This attitude of independence has given the American woman an advantage of which the Japanese woman has never had any experience. Indeed this attitude of extreme independence among a certain type of American women has created some degree of resentment among the male portion of the community; so that an old bachelor is respected while an old maid commands little sympathy. This tendency to regard the elderly independent-minded maiden with aversion, naturally is not relished by well educated spinsters; hence the spirit of revolt everywhere apparent in occidental female society. The women demand the right of suffrage, want to have a voice in polities and to be considered on a plane of equality with men.

With this attitude it is not easy for a Japanese woman to agree. Her education and agelong instincts render her repellant to argument or antagonism with men. According to occidental notions it might be possible for a servant to enjoy the right of suffrage and her mistress be unable to vote, a a condition utterly absurd to a woman of Japan. The recent attitude of the suffragette movement in England is very difficult for a Japanese women to apprehend or appreciate. If newspaper reports be true, we are bound to regard the doings of the British suffragette as extremely imprudent if not foolish and unwomanly. A Japanese woman could by no stretch of the imagination fancy herself taking part in the questionable tactics reported of the British suffragettes in the press; nor could we think of indulging in a strike against food were we put in prison for our misconduct. Perhaps the undue excitement to agitation among English women is due to a jealousy of the American woman, who, now in several states of the Union, enjoys the right of franchize. In America the cause of woman suffrage is promoted not only by the fact that

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many women already enjoy the privilege, but alien immigrants are not permitted the right of naturalization and the wealthy American woman paying high taxes does not wish to be placed in the same category with ignorant aliens. Whether the election laws would be more often violated were the right of female suffrage to prevail, is a doubtful question; but probably not, as women are less open to animal instincts than men, and in moral questions have a greater selfcommand. For ages woman has been entrusted with the preservation of social and domestic morality, and if man can trust her with his home and family, he can surely trust her with his government. If she knows the proper associations for her children she can be trusted to have some wisdom in choosing for whom she shall vote, and to make a proper selection of men for ruling the nation. It seems unreasonable that if women can be depended upon to own and administer large fortunes, she should yet be thought incapable of knowing the difference between a good and a bad candidate for parliamentary honours. The question appears in a still more important light when it is remembered that her own happiness and prosperity to a great extent depend on the character of those elected to government offices. So while the Japanese woman cannot sympathize with more violent tactics of the occidental suffragette, she does very earnestly concur in the desire of western women for the franchize as a potent staff for selfprotection.

While approving of the non-militant propaganda of the occidental suffragette, it must not be understood that I would wish to see the same movement at present started in Japan. The circumstances are so vitally different that the western mind would doubless be able to appreciate but slightly my reasons for assuming this attitude. In Japan there are few woman who possess influence and fortune. Not only have our women but scant experience in managing affairs independently of men, but they have not the education essential to a successful administration of political affairs. The average Japanese woman is influenced too much by sentiment for her judgment to be trusted in matters of government. Not even in the matter of bringing up children have our women the maturity of experience and knowledge displayed by the women of the west. The fact that there is as yet really no sign of a woman suffrage movement in Japan is proof positive of the significance of my conviction in the matter. When our women marry, (and most of them do this, and at a very early age), they have enough to do serving their husbands and families without bothering about outside matters. In fact they have not sufficient time or even spirit to assert the rights already conceded them by law. The suffrage question is an old maids' problem; and there are no old maids in Japan. I fear we shall never rise to the dignity of occidental notions on the question of female franchize till our women begin to decline marriage and the number of our maiden ladies increases.

Why, the Japanese woman as yet has not even selfconfidence enough to choose her own husband. I think it is Mr. Gilbert K. Chesterton who says that there are three things that every man must learn to do for himself: namely, to choose his own religion, to blow his own nose and to select his own wife. These privileges the Japanese man already enjoys; but the women of Japan have not asserted their right to exercise all these privileges yet. The Japanese woman would probably make as poor a fist of choosing her own husband as she would in selecting a candidate for the Imperial Diet. Sometimes the most unpromising men turn out to be the best husbands. Extremely obstinate and self-opinionated at first, men sometimes prove to be most social and easily domesticated. There are few men so hopeless that a wise woman, and the stress of years, cannot subjugate and humanize them. On the other hand the men who appear outwardly most agreeable sometimes prove the reverse of worthy.

Now in the west there is ample freedom allowed in choosing husbands

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and wives, and very little freedom permitted in getting rid of mistaken choices. Divorce is practically limited to those who are guilty of some immorality on the one side or the other, and often on both sides; while the censure of society is severe; and those who cannot stoop to the indignity of divorce or the acts essential to obtain it, separate, and the husband has to support the wife living apart from him, while one or both of them may not in the meantime be wholly exemplary, and the children feel disgraced. All this tends to a disgust of marriage that does not as yet prevail in Japan, where the choice of husbands and wives is made by a family committee of wide experience, and divorce is allowed in case of mistake. No doubt the greater responsibilities of western marriage tend to restrain the venture and to restrict the number of those approaching the bond. The marriage system of Japan is not perfect, but one thing is certain: if it should be improved after the occidental manner the result would not be a reduction of the number of available bachelors, but the reverse.

The women of Japan are circumstantially more dependent upon men than the women of the west; for the country is poor and women have so few ways of supporting themselves apart from men. Not only so, but in Japan a woman occupies no social position except as the mistress of her household. Our ladies, even from young girlhood, are extremely fond of beautiful costumes and like to dress in the height of fashion and in artistic materials, none of which is possible without a husband to provide the wherewithal.

There is a great measure of improvement necessary in the life of the Japanese woman, which she could very well bring about herself, were she only so disposed. While the tendency of some is to waste time from family life on pleasure and fashion, some others, yes, too many, go to the opposite extreme of staying all the time indoors, worrying over domestic duties and family trifles, instead of going out and getting more fresh air, and mixing in society and becoming acquainted with the members of the various ladies' clubs. There is a disposition on the part of men in Japan to admire the retiring woman, and to praise the "stay-at-home"; but I am inclined to think that in the new Japan men rather prefer a wife of social disposition, provided she is prudent in her tastes. A life of daily monotony in a houseful of children leaves many a Japanese woman pale and emaciated, irritable and too ready to quarrel with parents-in-law. The more secluded a woman keeps herself the less is she able to understand life and do the best for her family and husband. It is now beginning to be said that the wives who go out into society most are often the greatest husband-worshippers. But over-devotion to household affairs makes a woman morose and incapable of enjoying her husband's company. In Japan we do not, of course, encourage the freedom of intercourse between men and women, that obtains in occidental countries. And in regard to choosing a husband the Japanese woman still trusts wholly to her parents and their friends. Engagements with us are seldom of less duration than half a year, but mostly longer, and in that time the girl devotes most of her attention to a preparation for her new life.

The superiority of the Japanese way of treating woman to that prevailing in the west, I do not now discuss, but of course I prefer the way of my own country. A western gentlemen once remarked that occidental wives make good playmates but not such good wives. And a young Englishman visiting Japan told me that he intended to wait till he was forty, and then marry a young wife to educate her. Most foreign gentlemen coming to Japan admire the docility and modesty of our women; and many high-class foreigners have made offers of marriage to ladies of Japan; but so far our women have shown little disposition to marry foreigners, as their parents do not approve of it. This may to some extent be due to the inability of the Japanese woman to bring up her children after the occidental manner, so that the family

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turns out to be neither Japanese nor European but a little of both, which the Japanese do not like. The Japanese women who have married foreigners have for the most part been those of the lower classes of Japanese society, but there are some exceptions.

There has been a persistent inclination on the part of men in Japan to regard too much learning as likely to make women mad; and also to discourage female efforts towards the art of pleasing men. This has given rise to the profession of the *geisha* who devotes all her time to the art of entertainment. But the men of Japan are coming to look more and more for wives of education and refinement. At present higher education among women does not militate against marriage, save as it renders women too refined to descend to the indignity of seeking after men. It is quite recognized that the educated women displays finer qualities of resignation, patience and selfcontrol than can be seen in those of less development; nor does education render them less fitted to become good wives and mothers. As an experienced wife and mother I am the teacher of household management in the Girls' Normal School, and I find that our young women take a deep interest in educating themselves for the position of intelligent and faithful wives and mothers.

Higher education does not appear to take Japanese women away from their homes or give them undue interest in outside affairs, as is the case in America, for instance. Indeed it is a constant surprise to us that American women can devote so much of their time to society, and especially to the society of men; nor are we less astonished that their husbands permit it. The men of the west appear to regard it beneath them to guard jealously the relations of their wives with other men; and the results are grievous mistakes and family troubles such as we read so often about in the American press. Now, we Japanese, both men and women, guard rigorously against all undue association between men and women. We are convinced that our way is more conducive to domestic purity than the occidental way. Even in our own country the foreign freedom of sex intermingling has sometimes proved disasterous to foreigners. Some time ago an American professor in our Tokyo Imperial University poisoned himself because his wife took up with a Frenchman employed in the Naval Department; and after his death the woman married her lover. But the same woman subsequently admitted to me the dreadful mistake she had made, and how fearfully unhappy her life had been since she had married a second time. We cannot but regard this as only too typical of the evil results of unrestricted intercourse between the sexes, a condition we carefully endeavor to prevent obtaining in Japan.

I think it will be admitted by all who understand our civilization that the apparently inferior position of the Japanese woman as compared with her sister of the west, is after all more apparent than real: her more secluded life is due to the jealous care her husband takes of her, refusing to expose her to the evils and temptations of the vulgar world, and especially of intrusion from the opposite sex. Enshrined in her home, she reigns a goddess over the household, obedience being exacted not by command nor by right of franchize, but by moral force, such as the gods exercise over their devotees at the shrines.

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COMMERCIAL AND INDUSTRIAL REFORMATION IN THE TAISHO ERA

By MINORU OKA
(HEAD OF THE INDUSTRIAL BUREAU)

IT is a well known fact that the personnel of Japanese commerce and industry during the early years of the Meiji era did not command a very exalted place in the estimation of the western world, and the echo of this reproach is heard amongst us even to this day. A bad reputation once established is very hard to get rid of; and the old story of Japanese manufactures being never up to sample, and Japanese merchants seldom or never reliable, does not appear to die easily, though the cause that gave the story rise, has now almost ceased to exist. The weaknesses and failures of Japanese tradal communities were paraded abroad as though they of all men were the worst; and foreigners were everywhere advised and warned to be on their guard. So much so indeed that some foreigners were astonished to find that some Japanese were honest and that even certain goods made in Japan were what their manufacturers claimed for them.

That there was probably some ground for the ill-rumour we do not deny, though we may take exception to the habit of keeping up an unsavory reputation on grounds now long passed away. To appreciate the difficulty of avoiding dissatisfaction and facing deficiencies in the personnel of Japanese commerce and industry at the beginning of the Meiji period, one must be familiar with the social conditions then prevailing and know something of the environment whence the merchants and manufacturers of old Japan arose. That the merchant of feudal days was accorded a very low position in society is now a matter of common knowledge even among people of the occident. This alone would be sufficient to render his rise and moral attainment a labour of time and perseverence. In any case his reputation would travel farther than his real character, and would outlive the causes that established the unsavory reputation.

But conditions were made more acute by other peculiar conditions obtaining in the society of the pre-Restoration days. The country was at that time divided into some 300 clans, each one of which was jealous of its own rules and rights; and to make matters more difficult for the future, each clan had its own economic system, and carried on its business according to methods that were understood of itself alone, and quite independent of its neighbour clans. Through lack of mediums of com-

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munication and modern organs of trade a common economic system was out of the question; and there was in the Empire of that time, consequently, no economic system as a whole. It is therefore very easy to see that, with a number of conflicting methods and business systems, national commerce and trade made little headway, and trouble was in store for those who undertook the unification and harmonization of the country's economic system.

Naturally the same principle obtained in matters of manufacture. The making of goods and articles and commodities of trade was a family or commerical affair, and usually on a small scale. The wholesale system of the modern world was unthought of; and each in his own little house or village tried to turn out what his community demanded, with but scanty thought of what the outside world was like or what its tastes might be. Then with the coming of the Restoration and the opening of the nation to foreign intercourse, this complex and conflicting state of commerce and industry was suddenly exposed to the united front of well-organized Europe and America, to the dishonour of Japan and to the confusion of our industrial system. Needless to say we stood but a small show of being able to compete with the old established houses of the west. Europe had got rid of its feudal system some centuries before, and had this space of advantage over us. In the earlier periods of commercial intercourse in Europe there were no high tariff walls to restrict the unification of the western economic system; and with the invention of steamships and railways the system was further cemented and made complete. Without any such advantage Japan had to meet the united phalanx of western trade. Not only so but these western nations had gone out into all the earth, taking possession of territory here and there, and settling their new lands with colonists and immigrants, till their power and trade were world-wide. In short, when Europe and America first came in contact with Japan, their economic and commercial systems were so well organized and unified that they altogether had the start of us; and this together with their acquirements and general proficiency in the most advanced science, enabled them to turn theory into practice and make great developments both within and without. With their respective flags flying in various corners of the earth, their manufactures followed, and the whole world demanded their productions. Thus their system of trade and commerce had already been well established on an unprecedentedly large scale when they first came in contact with Japan; while their banking system, with its bills and credi transactions, gave them still more advantages over us.

How then did our small and undeveloped nation meet such odds? Considering the difficulties under which we laboured, is it not a marvel that we have come out as well as we have done? Fortunately we had some skill in diplomacy, that is, in political as well as in economic diplomacy. But our efficiency in diplomacy was far more superior in political than in economic diplomacy; for the simple reason that our political diplomats were *samurai*, while our economic mediators were merchants. The Japanese *samurai* had a long course in training of such quality

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as would naturally fit him to meet and compete with men. He had strict ideas of duty and a fine conception of loyalty and justice. Consequently Japanese diplomacy has ever commanded the respect of the western world, and the great powers have been satisfied to cultivate friendship with us on equal terms. But in the matter of economic diplomacy the case has been very different. Its history has been largely a history of failure. The *chōnin* who had our economic future in their hands, were of the merchant class who had no experience to fortify them in competition with their well organized and wealthy foreign competitors. Business was a matter so negelcted that even *samurai* showed but little aptitude for it. Money-getters and money-lovers were despised by all the better classes of the Empire. The result on our economic system could hardly have been otherwise than what it was. Our *chōnin* traders were unable to elevate themselves, and naturally they failed to elevate their country. For years our merchant class continued to lose prestige in western eyes; in Japanese eyes it had none to lose. The foreign trader came into the country to ply his wares; and he made no distinction between one class and another; all alike were Japanese to him. If he found a Japanese *chōnin* who proved unworthy of his trust, then to him all Japanese were dishonest and the nation was unreliable. Under the circumstances it was but natural that the native merchant should fail and the foreign merchant should come in for the lion's share in foreign trade. It was the foreigners who opened up trade with the outside world, and it was they who carried it on for many years. It was no doubt a great benefit to the nation itself as well as to the foreigners participating in it; and Japan is duly grateful to those foreigners who thus helped the country's trade. But the fact had to be met that in the face of foreign competition Japanese commerce was prospering at the expense of the Japanese merchant, and to save the latter he had to be able to do what the foreigner was doing and to do it just as well. The failure of the Japanese merchant was his own fault and no one else was to blame. But he had to be encouraged in the laudable attempt to reform and fit himself for successful competition with his foreign competitor. This the Japanese merchant was wise enough to undertake, and he has succeeded pretty well.

For many years now it has been the aim of our most representative merchants and manufacturers to turn out the best goods within their power, and to carry out their undertakings in accordance with promise and the spirit of justice. The sense of commercial morality has grown so that it is as keen amongst our merchant class to-day as it is among foreigners. The organization of business in Japan is along the lines found so successful in the countries of the west; and the foreigner coming to Japan, or doing business with Japanese, finds all transactions work just the same as in his own country. He may meet with exceptions among those who have not yet risen above the old feudal system, and some are ever naturally dishonest; but the foreigner will not find any more risk in dealing with Japan to-day than he will on an average in dealing with mer-

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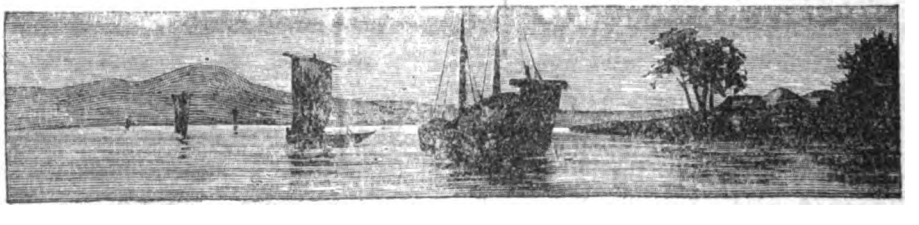
chants of his own nation. The great Japanese merchant of the Taisho era will compare favourably with his class in any other country in the world. This position has been hastened by the entrance of many *samurai* into the sphere of commerce and trade. When the *samurai* were first driven into the ranks of trade they cut a very sorry figure indeed. The idea of men who hated money and detested traffic in goods, going into this very thing for a living, was distasteful to them in the extreme; but for a great number of these men there was no other hope of a livelihood. At first they failed as lamentably as the class whose ranks they were forced to join, not from wilful defect but from want of enthusiasm and from inexperience. But the Japanese *samurai* at first a unique figure in the commercial and industrial world of the nation, was soon to exert a force that made his chosen sphere more wholesome and exemplary to all engaged in a similar way. It was he that tried most of all to establish the nation's industrial and commercial systems on the same foundations as the great systems of Europe and America, and thus helped to restore confidence in the future of the country's development and the personnel of the country's merchants and manufacturers.

The work of our national schools in this direction cannot be overlooked; for the leaders in Japanese commerce and industry to-day are for the most part graduates of the national schools where they have received the education that has fitted them for their work. The marvelous impetus given to Japanese trade and commerce during the past few years is not due to the system only, but to the men behind the system; and these men are the work of our national schools, and big counting houses and factories. With this growing strength of personnel Japan looks forward with confidence to the new era of Taisho. In this era of Great Righteousness Japan will hear less of complaint against the weaknesses of her merchants and more about their triumphs in the various spheres they have chosen. Both in official life and in the rank and file of trade we shall labour to emulate the greatest both in quality of out-put and in progress of commerce; and shall endeavour to the best of our ability to cooperate with our western competitors on equal terms, we contributing to their countries and they to ours, something essential to human life and human civilization. Thus will the era of Taisho sweep away forever all moral difference between the occidental and the oriental merchant and manufacturer.



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THE NERI KUYO

IN the province of Yamato, a land sacred to every son of Nippon, in the little Buddhist temple of *Taimaji*, there is held every year a quaint festival known as the *Neri kuyō*, or mass for the dead. The date is usually the 14th of April, and the ceremony attracts a large concourse of people. The mass is not for all souls, but for the soul of a fair lady of long ago, the lady Chujō.

Now if you would know the life of the lady Chujō, and wherefore a mass must needs be recited annually for her spirit, you would know the mystery of woman's pain and suffering on this earth, a suffering so often silent and unjust and inhuman.

Chujō-hime came into the world in the year 747, being the daughter of a Court dignitary named Fujiwara Toyonari. In her seventh year she had the misfortune to lose her mother, and for some years subsequently her history was that which too often happens between stepmother and child. Through the fires of grief and illusage the little Chujō passed unscathed, and her noble spirit all the more inflamed her cruel guardian against her. Her religious faith greatly strengthened her to endure affliction; and in many a quiet moment she took comfort in prayers to Buddha and in memory of her departed mother. As Chujō approached the state of womanhood she was indeed very fair to look upon, and the marvel of the Court. The wicked stepmother could endure her no longer and hit upon a dastardly scheme to get away with her.

The heartless wretch of a stepmother found a man to whom a large sum of money was tempting, and this she gave him to come and lurk about the girl's rooms in the evening. Attiring himself in the costume of a noble, he hung about the garden in the dusk; and as the stepmother saw him standing about she called her husband and pointed out to him that Chujō had, as was long suspected, a secret lover, and that, there he was just leaving her room. Toyonari immediately sailed out to encounter the intruder, but the latter slipped away under cover of night, and could not be found. Like the good *samurai* that he was, the father was naturally much moved to anger at what he supposed the disgraceful conduct of his daugher; and so he resolved at once to despatch her with his sword. The stepmother, now appearing quite shocked, and seemingly innocent of any

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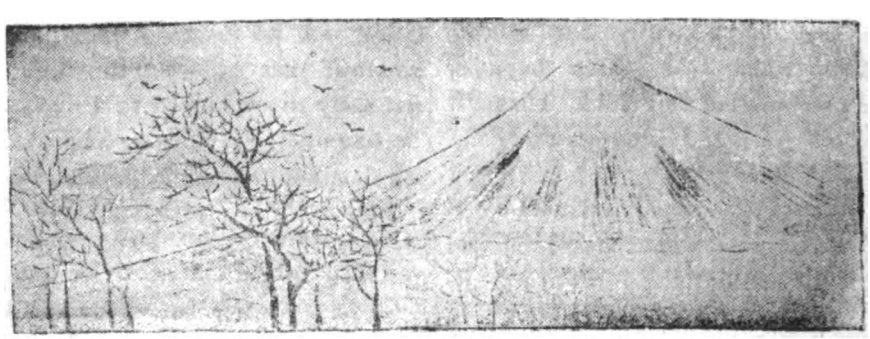
connection with the case, pleaded for the girl, and assured the father that she herself would see that a fitting penalty was carried out. To this the wrathful father agreed.

The stepmother now called a palanquin and spirited poor Chujō away in charge of a vagrant *samurai* named Kakuma Katoda, who took her to Mount Hibari in Kishu, and there meant to do away with her; but when he beheld her beauty and her calm attitude towards death, he forbore and felt ashamed. In fact so smitten was he at heart, that he cut his own leg, and from the wound made one of the garments of Chujō bloody, to send to the stepmother as a souvenir of the girl's death. Having succeeded in deceiving the cruel mother, Kakuma built a hut in the forest for the unhappy girl, and there he and his wife ministered to her till his death, after which his widow continued to help her until one day a strange event came about.

On a certain day a hunter came down the side of Mount Hibari, and falling upon the hut of the exiled lady Chujō, he went in to ask for water; when lo, there was his own long lost daughter. Now for the first time did Toyonari learn the wicked design of his deceptive wife, and the cruelty practised on the innocent girl. He was much moved by the kindness and loyalty shown by the Kakuma family towards his child in misfortune. The lady Chujō was now taken back to the parental abode. When the cruel stepmother set eyes on her, she fainted; and on rising, fled from the house, and took refuge with her parents, where she died after a brief illness.

The lady Chujō had been so long in retirement from the world she had no desire now to return to it, and entered a nunnery, taking the Buddhist name of *Hōnyo*. It was during her life in the convent that she made the famous *mandara* fabric with her own hand, a texture so fine as to resemble gossamer, and fleecy like unto soft wool, the thread having been drawn from the lotus root. The whole was done in the form of a piece of tapestry to represent the Buddhist paradise.

The lady died on the 14th day of April, 775 A.D.; and when the illustrious priest Eshin came to the convent he inaugurated the service of a mass for the repose of her soul, calling it the *Neri kuyō*, or mass for the soul of a lady. Thus does brave endurance of misfortune make character memorable, and spiritual triumph over the soul's enemies make the soul itself immortal.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Present Japanese Cabinet

The new Japanese cabinet, under the premiership of Admiral Count Yamamoto, may be regarded as a compromise between the *Genro* and the Constitutionalist party. As the latter was the means of overthrowing the Katsura ministry, the coalition was inevitable; for the *Genro*, upon whom the nation has so much depended in the past, could not be ignored with safety to the country; and the rising influence of democracy, as represented by the *Seiyukai*, had also to be reckoned with and given due prominence. Japan is on the whole to be congratulated that the new ministry is not altogether a party one; for to have thus suddenly cut loose from the fathers of the nation would not only have been perilous in itself, but an act of ingratitude that the best element could hardly have approved. Happily Japan is not yet in danger of despising the counsel of the old men and trusting herself to the radical and inexperienced theories of the young men, who in certain quarters aim at leadership. The new premier, a son of Satsuma, is a friend of the *Genro* and a supporter of all policies that make for the good of the nation, and thus he has the confidence of most of his countrymen. Being a naval man, he is in sympathy with the desire of the Seiyukai for naval defences worthy of the nation; and he also intends to carry out the national policy of financial readjustment. Admiral Count Yamamoto is to some extent known in Europe, as he was a member of the suite accompanying Prince Fushimi to England, when he received the order of G. C. M. G. from King Edward. The other members of the new cabinet are equally men of parts. Conspicuous among them is Baron Takahashi as Minister of Finance, being an expert in his department. Dr. Okuda the Minister of Education is also a new strength to the government, and brings with him to his new duties an educational experience that most of his predecessors did not enjoy. Happily the Minister of the Navy, Admiral Baron Saito, still remains, as well as Baron Kigoshi as Minister of War. Mr. Y. Yamamoto, formerly Minister of Finance, is Minister of Agriculture and Commerce in the new cabinet; Mr. Hara and Baron Makino were also members of former cabinets. Mr. Motoda, Minister of Communications, has already had some experience in his department; while the new Minister of Justice, Mr. Matsuda, is a representative of the popular party, as well as a distinguished jurist.

The Visit of Dr. Sun Yat Sen

The presence in the Japanese capital of the distinguished Chinese patriot and statesman, Dr. Sun Yat Sen, has created no small degree of speculation as to the purport of his visit, though no one seems to have been able to opine any motive beyond that of

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a friendly meeting with the leading people of Japan. To know the general feeling of the Japanese toward China must in itself be a matter of some importance to the authorities in Pekin at a time when the new republic is still awaiting recognition by the great Powers. Nor have the Japanese of all classes been slow to let the famous guest know their feelings; for he has everywhere met with conspicuous cordiality, with feasts and banquets in abundance, at all of which occasion was specially taken to convey the greetings of Japan to China and to assure the republic of Japan's good will. If unbounded hospitality and hearty welcome be any indication of the attitude Japan will take when the moment for recognition comes, then China can have no misgiving as to Japan's position on the question. It is well known that a considerable section of the Japanese population were from beginning of the revolution in hearty sympathy with China's struggle after better government, though for obvious reasons Japan could not assume an attitude other than neutral towards the conflict itself. There is no doubt that at present the Japanese authorities are greatly concerned as to the future of China, and will do all in their power to see that a stable and effective government is established in the republic. Of this every Chinese patriot will doubtless be well assured; but how to obtain more practical assistance from the people of the sunrise empire may be a question that legitimately arouses the attention of the authorities at Pekin. It is to be hoped that Dr. Sun's visit to Tokyo will not prove ineffectual toward strengthening the hands of government in China, and that the future of the two countries, already so mutually interdependent, may be one of amity and common progress.

Democracy

Is democracy a failure? Are the people always the best judges of national policy, and are they ever the wisest rulers? Senator Bailey, of Texas, in his speech of withdrawal from the Senate had this to say: "There is not a Senator from a Southern State who believes in the rule of the people. What you believe in is the rule of the white people. Over here in the North, you haven't the black cloud hanging over you like a pall. The rule of the people is a myth, an absurdity, an impossibility. It means the same sort of thing that France had during the bloody days of the revolution. It means negro supremacy in the South and illiterate supremacy too often in the North. What this country wants is the rule of thoughtful, decent, law-abiding people. If our great cities had this sort of rule, they would not be the hot-beds of misgovernment, vice and graft that too many of them notoriously are."

Japan's New Ambassador to Great Britain

Mr. Katsunosuke Inouye, who has been appointed H. M. the Emperor's Ambassador to Great Britain is a diplomat of long experience and conspicuous record. His service abroad was mainly in Berlin where he first went as a Secretary of Legation twenty-seven years ago and which place he finally left in 1908, coming home as an Ambassador. Apart from his official career that well qualifies him for his new post, it was in England that Mr. Inouye completed his student days, and he enjoys a high reputation for his

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magnificent command of English. A gentleman of British type by nature, and also by education we feel sure that the new Ambassador will be accorded a most hearty welcome by our Allies, who will find in him a worthy successor to a line of distinguished statesmen who have represented this country at the Court of St. James's in recent times.

Japanese Politics

The recent political unrest, even to the extent of rioting, manifested over so great a part of the Empire, is doubtless indicative of the rising tides of democracy, and an emphatic demand for constitutional government. Notwithstanding all that Prince Katsura has done for his country, the populace will have none of him, simply because he represents the Bureaucracy; and even the imperial edict ordering the formation of a new ministry and the falling in of recalcitrant forces, has been treated with an alarming measure of freedom by the popular party. Henceforth it will be vain for officialdom to shirk responsibility by seeking to hide behind the skirts of the Throne; for the nation will not tolerate any attempt to make the Throne bear the brunt of popular favour or disfavour. The old national principle of a monarchy divorced from politics has received new emphasis in the recent crisis, and the demand that the cabinet shall be responsible to the nation as well as to the Emperor, has received an unusual degree of popular recognition. The results of such admissions are more far-reaching than the nation as yet realizes. Certainly the attitude of the political parties during the crisis has given a broader interpretation to loyalty and a more aggressive expression to patriotism.

Need of National Leaders

Whether it is the nation that makes the great men or the great men that make the nation, is an old question. In any case it is certain that a nation cannot get on without great leadership. It is not enough to work up the multitudes to a high pitch of excitement; the people must be shown what to do. It is folly to create emotion and then leave it undirected. Misguided zeal can produce more evil consequences than crass inaction and indifference. A nation needs heroes in the political and industrial sphere as truly as on the field of battle or manning the decks of battleships. The need for moral courage and noble resolution was never greater than to-day. The nation needs the courage of great individual character and of intelligently organized life. It is a pitiful sight to see great crowds of men swayed by an uncontrollable passion to do something for their country; and yet have none to direct them what to do. It is one thing to work upon the feelings of the mob till they are ready for anything, and quite another thing to lead them on to worthy deeds. Politics furnish the most conspicuous plane upon which men act as aggregates to-day. But the courage of leadership, without which all energy is wasted, is a somewhat exceptional virtue. When leadership comes to be interpreted as putting oneself in front of the largest crowd and hooting with the mob, when everything is staked not on a sense of right but on a feeling of hatred and passion, then the nation has practically lost its sense of directing power. The nation should follow the leader who regards a career as a means of accomplishing something for his country, and

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not the one who regards his career as something to be enjoyed.

Prince Katsura

The following letter, which appeared in the *Japan Chronicle*, seems to us so eminently true, that we deem it worth reproduction:

Sir,—So much has been said of late in the Japanese Press and in some degree also in the foreign Press in Japan in condemnation of Prince Katsura, that I should be glad if you would give me the opportunity of showing that there is another view, and one not confined to political partisanship. Prince Katsura's present treatment at the hands of his countrymen seems to me to savour of ingratitude and forgetfulness. Looking at the matter from a Japanese standpoint, one would expect that a man who during a few years had fought a great war, and to the surprise of the whole world had come out victorious, thereby raising his country to the zenith of its power, had, moreover, added Korea to Japan, would at all events be not without honour among his own people. But the epithets lately hurled at him by his political opponents, such as "Traitor," etc., seem to me to be the weapons of those who, defeated in argument, resort to throwing mud, hoping to besmirch a man's name, but only succeeding in showing themselves demagogue politicians. Not one of them, placed in his position, could have brought their country and themselves through such trials with a tithe of the honour he has. Under the late illustrious Emperor, he made Japan respected at home and abroad—a statement that will not be gainsaid by foreign nations, whatever his ungrateful countrymen may say. I am sure that in Japan, the majority of the thoughtful and intelligent will refrain from vilification of a man who was ambitious for his country. Abuse and wrecking of newspaper offices is neither argument nor reason.

History repeats itself. Washington was vitriolically abused by a section of the American Press; Wellington lived to be hustled by the mob and have his windows broken. Katsura at least has the consolation that he is in good company.—Yours, etc.,

A FOREIGNER.

February 14th, 1913.

The Vision of America

Dr. James MacDonald, editor of the *Toronto Globe* and one of the foremost orators of Canada, in a fine burst of eloquence before the Federal Council of American Churches, representing some seventeen million members, said:

What is the Vision of America? Ask the heroic souls who first pierced the dim, unknown seas. What did they seek? Not America but China. To reach China La Salle crossed the untracked Atlantic and explored his way up the St. Lawrence. China ever gleamed before him. His companions mocked. The great rapids above Montreal terrified them. They told La Salle that was all the China he would ever see. In mockery they called the place La Chine. There it stands, Lachine, the witness to his faith and to their despair. La Salle failed in effort, but his faith triumphed. He carried the torch a thousand miles up the great river. Other hands carried it a thousand miles over the great lakes. Still others others held it aloft across a thousand miles of prairie wilderness. Nor did that torch go out until beyond a thous-

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and miles of mountain ranges it shot its flaming arrows into the darkness of the Pacific. And now by the cables and the steamships from Vancouver and Seattle and San Francisco the soul of La Salle has found La Chine.

"And now the times are ripe. Not by a few scores or by a few hundreds, but by the hands of a mighty host, the torch of truth and the cross of the new life must be carried everywhere, to China and Japan and the great Orient that waited all these centuries for the coming of La Salle.

"The world situation makes this call imperative and urgent. If China and America are to live at peace in the community of interest on the Pacific a common religious faith, a common ideal of life, and a common motive to service must unify them. Nothing else will or can. Nothing else goes deep enough. One faith, one hope, one love—that alone can make America and China one."

The Farmers of Forty Centuries

It has long been recognized that the most expert tillers of the soil in the world are the agrarian populations of Japan and China; but this important fact never received any adequate degree of attention until the late Professor King, of the Department of Agriculture in the University of Wisconsin, made his remarkable trip to the Far East and undertook an exhaustive and scientific study of conditions, the masterly results of which have now been embodied in his wonderful book, entitled, "The Farmers of Forty Centuries," published by Mrs. F. H. King, Madison, Wisconsin, and sold for $2.50 a volume. It is a book of nearly 500 pages with some 250 illustrations in photographs taken by the author during his sojourn in the agricultural sections of Japan and China, giving objective proof of his apt observations with regard to the principles of agriculture adopted by the most experienced hands. The volume represents the convictions and conclusions of a well-trained observer who went forth not to find diversion or to depict scenery and natural wonders, but to make a careful study of the agricultural peoples of the orient. It is indeed the most authoritative publication of the kind, that has yet appeared, and must form an invaluable aid not only to those interested in the soil, but to all who are anxious to learn the secret of oriental progress. When the west is able to maintain a population of several hundred millions, as China and Japan are doing, and still maintain the fertility of the land that supports them, it will be time to think there is nothing to be learned from the oriental farmer. This message of the conservation of natural resources is the predominating note of Professor King's new work. The east and the west have been exchanging courtesies in athletics, commerce and diplomacy for some years; if they should now begin to compare points in reference to the tilling of the earth, which is the basal condition of civilization, the results in amity and mutual helpfulness should be incalculable. How more than 500 millions of people, moving with the momentum of four thousand years, have managed to keep their inheritance unimpaired, is a story worthy of the manner in which Professor King has done his work. Whatever Professor King touched he illuminated; and his style has a charm that carries the reader easily to the end of the volume.

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The Pan Festival

The remarkable degree of tragi-comedy that enters into the Japanese attitude toward religion and its method of dealing with evil, is well illustrated in one of the April *matsuri* known as the Tsukuma festival, because celebrated on the first of April annually at the little village of the same name in the province of Omi. It might, however, be very aptly named the Pan Festival, because its predominating feature is a presentation of pans made to the temple. On the day of the festival every woman in the parish must bring to the temple a pan for every husband she has, or has had, the female with the greatest number of pans being regarded as the biggest sinner of the lot. The custom is as old as the Heian period, and is supposed to have originated in a priestly attempt to check the sexual laxity of that luxurious age. The temple at Tsukuma is dedicated to the goddess *Ichikineshimahimenomikoto*, whose rigorous regard for the morals of her sex is said to be responsible for the regulation that every woman shall present a pan to the temple in accordance with the number of men she has had. Should any woman attempt to hide the real number of her escapades by diminishing the number of pans, the goddess afflicts her with a dire malady. The Pan festival is undoubtedly a reflection of the monogamous priciples that prevailed in Japan even as far back as the Heian era, and a proof that at that time chastity was considered the noblest virtue of womanhood. The woman that had to hold up more than one pan to the public gaze of worshippers on the festival day, was looked upon as a disgrace to herself and her community. A pan is one of the most common and conspicuous articles of domestic use, and the presentation of one as a chastisement to contraventions of chastity would have more effect than less prominent articles like combs or hairpins. Whether the penalty is to be regarded as a reflection on the gay ladies of the Heian period, or simply an indication of the scrupulous precaution of the age, is not quite clear, but in any case, the festival still celebrated, stands for the high character of the Japanese woman even as far back as the remoter ages of her nation's history.

Buddha's Baptism

On the eighth of April is celebrated the baptism of Buddha, when great gatherings assemble at all the temples, and engage in pouring *amacha*, or sweet tea, over the statue of the Buddha. A miniature shrine is specially set up for the occasion, in the center of which stands the image, surrounded by beautiful flowers, and small ladles lying all about for the use of the devotees. The image stands with the right hand uplifted towards heaven, and the left directed towards earth, in interpretation of the famous utterance attributed to Buddha at birth: "Through all the heights of heaven and all the depths of earth, I alone am worthy of veneration." The origin of the ceremony is said to have been in an attempt to interpret and set forth the meaning of the *sutra* called, *Yakubutsu kudoku-kyo*, or Wash-Buddha-Virtuous-Action *sutra*, wherein some details of such a ceremony are described. There we are told that a disciple once asked Buddha how best to enjoy the virtue ascribed to the Master both in heaven and on earth; and the answer was to the effect that by pouring perfumed liquid over Buddha's statue and then sprinkling the same on the head of the worshipper, the latter would find peace to his soul. During this sacred act the devotee must recite the golden text, "Now that we have washed our sacred Lord Buddha clean, we pray that our own sins both physical and spiritual may be cleansed away, and the same we pray for all men." The children love this festival, and resort in great numbers to the temples, throwing in a small copper coin and ladling the sacred image with sweet tea, the latter being usually made of liquorice and sugar in water.

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